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THE

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MASSACHUSETTS TEACHER.
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The Massachusetts Teachers' Association.

VOL. II.

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BOSTON:

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1849.

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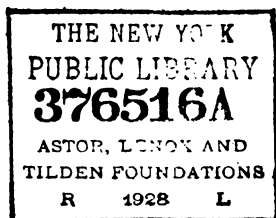
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THE

MASSACHUSETTS TEACHER.

Vol. II. No. 1.] P. W. BARTLETT, EDITOR OF THIS NUMBER. [January, 1849.

"THE MASSACHUSETTS TEACHER."

ON presenting the first number of the second volume of the "Teacher" to its patrons, we congratulate them on its past success, and on the flattering prospects which may reasonably be anticipated for it. It has existed long enough and succeeded well enough to demonstrate the safety and wisdom of the experiment. It has passed through the most precarious period of the life of a periodical; and yet it never stood on a firmer basis. The enterprise must be supposed to have outlived the charm of novelty; and yet it never possessed more numerous or more enthusiastic friends. It now remains to prosecute the undertaking which has been so auspiciously commenced; to improve the advantage already gained. To do this is, we conceive, no longer a matter of choice, but, in the clearest sense, a matter of duty. Obligations now exist which before the first issue of the "Teacher" did not exist; responsibilities have been incurred which cannot honestly be evaded.

It may at this time be proper to refer to some of the considerations which demand the continuance and liberal support of this journal.

The profession *as a profession* require it.

The Law Reporter, the Medical and Surgical Journal, and the Theological Review are deemed valuable and indispensable auxiliaries by the members of the several professions which they represent. They are conducted by men skillful in practice and eminent in attainments. They are read, consulted, and preserved. They are essential to the professions, and are so regarded. Societies and voluntary associations of men for the pursuit of knowledge establish and maintain literary or scientific journals; and such journals are frequently read and quoted long

after the societies themselves have become extinct. Convincing arguments could be advanced at once and without reflection for sustaining the periodical publications of each of the other professions; we can think of no one, however, which may not be urged with equal force and appropriateness in favor of the "Teacher" and similar journals.

The profession demand it from the nature and object of their employment.

The direct object of the teacher's labor is the mind: to develop and educate the intellect, to awaken its faculties, direct and discipline them, is the office and nature of his profession. A considerable portion of the time and labor which are now devoted to teaching are expended in experiment; in ascertaining and then testing the best modes of communicating knowledge. Could his energy and exertion be employed in accordance with the rules of a perfect and complete system of teaching, in which he might safely confide, much greater and more satisfactory results would be accomplished; much time would be saved and the cause of infinite perplexities removed. But such a complete system does not exist. There is no established system of mental philosophy, even; in no other department of knowledge have great minds differed so widely in their speculations, or arrived at results so startlingly opposed. And the principles of teaching and governing in schools must be learned at the present day, as they always have been, by experience. Eminent teachers have lived who taught with wonderful success, and they have been rendered immortal by the fame of their scholars: but of their peculiar modes of instruction, of the causes and sources of their success, we are almost wholly ignorant: the fruit of their experience has been buried with them.

But that such a system might be formed there can be no reasonable doubt. It must, however, be the growth of time, and can only be arrived at by induction; by accumulating every variety of facts and illustrations; and these facts and illustrations can be furnished by none so well as by teachers. The columns of the Massachusetts Teacher offer the best medium for exhibiting such acquisitions to view. This journal might become the grand repository of such most invaluable statistics; they might thus be collected, carefully analyzed and examined, and ultimately be classified and arranged. In a scientific journal or in a literary review, elaborately written pages are occupied with dissertations on a tooth or toe-bone, or with discussions to show that some line of the poets has not been properly rendered. There is not a teacher in the state who might not contribute *from each week's experience valuable information or useful suggestions, that would secure the attention of his readers and promote the welfare of the cause.*

The relation that exists between the profession and the public demands the continuance of the "Teacher."

The principles of each individual teacher may be well understood by the parents of his own district; the various school committees may have formed a very just estimate of those instructors whose schools they have examined. But of the views, opinions, and claims of the profession at large and as a body, the public cannot be informed but through the medium of some acknowledged organ of this kind. Restless scheming minds may devise specious but dangerous theories on education, and by reason of influence or ability may succeed in commending them to the world. Justice to the public as well as to the teacher demands that the fallacies of such theories be exposed. This work of criticism can be performed by none so properly as by teachers in the columns of their established journal. By maintaining a manly, independent, but judicious tone in the defence of their principles, by correcting errors and removing prejudices, the teachers of the state would the more universally secure for themselves the respect and confidence of the community. By this means, also, the officious zeal and meddlesome interference of pseudo-philanthropists and reformers would be immediately met and easily disarmed; the fanciful schemes and speculations of visionaries be scattered to the winds before they had assumed the form and dimensions of a plausible system; and the school-room be for ever kept sacred from that innovating spirit which experiments only for its own vanity or amusement, and leaves to the teacher the mournful task of retrieving the lamentable ruin which it has caused, and of recovering the ground that has been lost.

In view of the considerations which have here been presented, (and we are far from supposing that they are the most important that might be adduced,) we appeal to the teachers of Massachusetts for their cordial approbation and active support. Much greater prosperity is justly expected for the "Teacher" during the present year than it has yet witnessed. The ability and fidelity of those who have hitherto conducted it have placed it on a sure foundation, and given to it an assured reputation. This reputation must now be maintained. It is not enough that we remain stationary. With the impulse now acquired, we should content ourselves with nothing short of a rapid advance. To retreat and yield up the ground which we have gained, to abandon to others the influence which we now possess, would be ruinous to the cause to which we profess ourselves so strongly attached.

That there is in our profession in this state talent enough, energy enough, and enthusiasm enough, if fully awakened, to render the Massachusetts Teacher eminently conspicuous among

the best literary periodicals and reviews, we consider to be an admitted truth that requires no demonstration. Any one who has attended the several sessions of the Association at Worcester, Springfield, and Salem, must have satisfied himself that there was collected at those conventions an amount of intelligence and moral influence which, if directed to any one point of achievement, would accomplish no insignificant results. Let but a fraction of the latent energy which exists be exerted in behalf of the "Teacher," and it would very quickly become a standard journal of a controlling educational influence. The time for such an united effort could not be more propitious. A general and lively interest already exists; all obstacles which might impede the progress of sound principles seem to have been removed; a gentleman distinguished for his scholarship as well as for his philosophical and judicious spirit of philanthropy has been appointed Secretary of the Board of Education. Let not the occasion be slighted, nor the demands of duty be neglected. With the fullest confidence that our appeal will receive a ready response, we commit the first number of the "Teacher" for the New Year to the kind consideration of the profession.

THE TEACHER

Is not a narrator, but an inspirer. It is not his office to convey information, but to instruct; and instruction is not *stating* principles to a pupil, but rather leading *him* to draw them out of what he already knows. It were a mean, because it would be a useless and mechanical office, merely to repeat knowledge in others' ears; but it is a divine one to breathe into their souls the needful life to get it, as they only can get it, for themselves. Much time is doubtless worse than wasted by so called teachers, in "vain repetitions" of facts and principles to their pupils. The smallest bad effect of this is the loss of time, and the greatest is, that the passivity of the pupil is satisfied, sealed, and perpetuated, by the transaction. There must be an inward and fervent heat in the scholar, in order to his receiving any impression; and then, even, it must be from the subject-matter, and not from an agent who plies it. It is wonderful to see what progress a mind that is kept at a red heat will make in a short time, and how like to intuition are its perceptions; and it is also *wonderful*, but by no means equally so, what pains and effort *may be put forth to drag along a dead scholar, without advancing him a particle.* That which a quick, forgetive mind would

see at a glance, and a thousand other things with it, may be exhibited and offered to a dull and stupid one in every variety of manner, without being even taken in; and so teacher and pupil may be equally cheated, the one into thinking that he has actually taught, and the other that he has actually learned, something. Let us beware of over-crediting ourselves with work done, and count only that to be real progress which implies the means and ability to make more. To educate the mind is not to stuff it as though it were a fowl's carcass; it is to make it grow in all its powers for duty and usefulness, for knowledge and righteousness. Growth is overdone by work, and work of him that grows, and not of any spectator, though he may be a helper.

But how shall the teacher duly inspire his pupils? I answer, he *must first himself be inspired*. Not with physical animation, the overflowing of health and animal spirits, but with ever new and original thoughts, and with inward and ever fresh energy and interest, even on the same old threadbare subject. Mere rote will kill the life both of teacher and scholar. Not that the same rules, principles, or facts should not often be repeated in essentially the same form; but the *minds* of both teacher and pupil, even after many repetitions, should be so alive, interested, and full on the subject, as to view the same thing in ever new relations, and often correspondingly vary the form of statement. This will break up the *cant* of the school-room, and some of that dulness which is its inseparable attendant. There are indeed some pupils whom no Promethean fire can warm into intellectual life. They are mere flesh, and not spirit; and the only thing that can be done is to go over the manipulations of the school-room with them, and rejoice if at last real knowledge can be made to stick to them, though only on the outside.

Perhaps the great skill of the teacher lies in *asking questions*. Nothing is so rousing to a mind that can be roused, as a pertinent question, stirringly put. You must indeed have the power to detect quickly and accurately the *whereabouts* of your pupil's mind, — what it has done, where it is, and what it can do. Then, instead of propounding truths, propound questions, somewhat, but not too far in advance of the pupil's knowledge, and such as can be answered from it. Never put *leading* questions. Better *state* the proposition directly, than imply it, in what seems to be an inquiry. Make the pupil take the laboring oar, and work, if you would have him handy at his business and expert in the use of his faculties. Remember, it is exercise that disciplines the body, and, no less, exercise that disciplines the mind; nor is there a shorter way to set the mind at work, or a surer way to keep it at work, than by apt questioning.

MORAL TRAINING.

MUCH has been said and written of late, on the necessity of an increased attention to moral instruction in our Public Schools. The subject has occupied no inconsiderable part of the reports and lectures with which the public have been recently favored. It is alleged that crime among children is on the increase, and, as a remedy, it is recommended that teachers devote more time to moral instruction, and less to mere intellectual cultivation. To educate the moral faculties, is unquestionably the teacher's duty. It is made so by the statutes of the Commonwealth, by his relation to his pupils, to their parents, to society at large — to God.

That the increase of crime demands increased vigilance and attention to the deportment of the young, is undeniable; but that moral instruction, merely, is to remove the evils complained of, and elevate the standard of virtue among children, is not so apparent. Teaching of morals there may be, and should be, if needed; but if there be nothing more, the causes of complaint will remain unabated. It by no means follows that those teachers who give the greatest number of moral lessons, secure the highest attainments in virtue. Few can be found even among the least favored, who are ignorant of the fundamental principles which guide to a blameless course of life. Few there are, who do not *know* better than they *do*. Their *actions* are the cause of complaint. As the abandoned criminal is generally better acquainted with the civil law than the honest citizen, so it not unfrequently happens that vicious children are better informed on questions of duty than the uniformly upright, simply because, from the necessity of the case, they have received a greater amount of moral instruction. What then is needed to arrest this downward tendency in the conduct of the young? The answer is obvious. They should be *trained to habits* of virtue. Too much stress cannot be placed upon the expression, "habits of virtue;" for, unless children, in all the relations of life, become habitually courteous, honest, truthful, and chaste, and to their parents kind, obedient, and dutiful, to superiors respectful and deferential, to their equals self-denying, gentle, forgiving, and obliging, and to their inferiors condescending, agreeable, and generous, little hope can be cherished, however well informed they may be as to moral obligations, that they will be able to withstand the withering influence of the temptations which must inevitably assail them. As well might we expect a good musician from one who should habitually violate every principle learned from his teacher, as that a child instructed ever so thoroughly in all the virtues, should hence be virtuous, be his practice what it may. The advice of the wise man

is not to *teach* a child, but to *train up* a child in the way in which he should go. The teacher who contents himself with any thing short of moulding the character, and fashioning the habits and manners of his pupils, is falling far short of the goal to be reached. We say, then, that the mere increase of moral instruction is an inadequate remedy for the evil complained of. A few of the conditions best suited to the moral culture of children may not be out of place in the Teachers' Journal. No mention need be made of the external conditions of the school-room, such as its location, its conveniences, its attractiveness, the neatness and order with which all its furniture and other appliances should be arranged; nor need it be said that the teacher himself should be a pattern of all the virtues he would inculcate upon the children; for all these the parents and the supervisors of the schools are under moral obligations to furnish.

With a large portion of the pupils, all those who have learned obedience at home, and who enter school with habits of virtue in a measure established, the teacher has little to do but to secure their confidence and good will, to inspire them with a desire for higher attainments in virtue and truth. His own example, if he is what we have supposed him to be, is the best moral lesson that can be given. Children copy examples, but forget precepts. The manner in which the teacher adjusts conflicting claims, settles matters of dispute, protects the innocent and virtuous from the assaults and abuses of the wayward, in short, his whole character and deportment before his pupils, contribute more to the formation of their habits and manners than all the formal moral lectures he could give during his lifetime. The very atmosphere where an efficient, exemplary teacher presides is a moral atmosphere. Occasions will often present themselves when the attention of the school should be called to some delinquency or some passing occurrence where an impressive moral lesson can be given. Such occasions should not pass unimproved. But as to the utility of devoting a set portion of each day or each week to a formal lecture, we have serious doubts. If there be ignorance as to any matter of duty, the requisite information should be given at once. But ordinarily the too frequent repetition of a moral precept brings it into contempt; while the enforcement of a precept once given, of necessity honors it.

A fundamental requisite in training children to habits of virtue is implicit obedience, on the part of the pupil, to the authority of the teacher.

With the class of children already mentioned, obedience to the teacher's authority is cheerfully yielded; it has become a habit formed at home, and therefore easily continued at school. *But these are not the children who are the cause of complaint.*

They are the disobedient, the wayward, the turbulent, the vicious. With such children another element of the teacher's character is called into exercise—his power to control. Every influence, whether from parents or committees, which tends to diminish this power, contributes directly to the increase of crime. Of what avail is it with such children to give moral instruction, when they feel assured that the teacher has not the power to control them? The curled lip, the contemptuous sneer, the repetition of his words in mockery, the captious manner, the impertinent reply, all show that it is not instruction, but training that is needed. The wholesome regulations of the school oppose the vicious inclinations of such children. They become restive. A crisis comes. Authority is resisted. The angry passions of the turbulent child threaten to overthrow all order, and introduce anarchy and confusion. What shall be done? Shall the teacher pause and give a moral lecture, or shall he enforce obedience? The latter, most assuredly. The virtuous in the school demand it as a protection; the good of the offender requires it; the best interests of society require it. Let it be done by persuasive means, if it can be most effectually done in that way; but at all events, let it be done. We are not here discussing the appliances by which order should be established, though we have no hesitancy in saying, that a resort to the rod, in such cases, will not unfrequently be necessary. But, whatever may be the means employed, obedience to authority *must* be established. And when this is done, the whole school and all the people ought to rejoice; for the first step towards forming habits of virtue in a wayward child has been taken. Let it be remembered that the children of whom we are now speaking are placed under a double disadvantage; for they have already contracted vicious habits which have been maturing and strengthening with their growth, and they have little or no inclination to form the opposite habits. The process of moral training has now but just commenced. The pupil has learned to obey, not to *know* that obedience is a duty, for that he knew before; but actually to obey. The teacher has before him the task of eradicating habits of falsehood, deception, profanity, obscenity, impertinence, injustice, and so on through all the catalogue of juvenile crime. At first, he has nothing to appeal to but authority. Certain things *must* be done, and certain other things *must not* be done. Having secured the performance of duty by the force of his own authority, the teacher may, at length, ascend the scale of motives, always insisting upon the pupil's *doing* right. The rewards of virtue begin to incite to action; a class of feelings are called into exercise which before were dormant. Duties once irksome *and disagreeable* are performed with pleasure. The force of authority is felt less and less. The anticipation of a life of respect-

ability and usefulness becomes a powerful motive to action. A steady course of discipline like this, which shall hold the offender to the practice of virtue, will be a sure remedy.

Moral discipline should be uniform and constant. Those children who have already acquired good habits, need the influence of pure example daily to confirm and give permanency to the work already commenced. But especially do those who have been vicious, and are now under treatment, need it in the formation of good habits. It is not to be supposed that a child habitually accustomed to disobedience and the commission of crime will at once become submissive and virtuous. He may again and again test the teacher's power to control. It not unfrequently happens, however, that teachers, for want of vigilance, and a uniform and constant course of discipline, lose the vantage ground which they have gained, and are obliged to reconquer when they might have been enjoying the fruits of victory. The influence gained over an untractable child by the severer modes of treatment, like that of powerful medicine in the first stages of an acute disease, should be followed by a constant course of sanative measures, which shall at length establish a healthy moral tone in the system. The teacher should bear in mind that it is the gradual and almost imperceptible growth that is the most permanent. Remember, that if a child is daily *doing* right he is in a fair way to establish virtuous habits, and in the best possible situation to *know* his duty; for "*whosoever doeth his will shall know of the doctrine.*"

S. S. G.

I consider an human soul without education like marble in the quarry, which shows none of its inherent beauties till the skill of the polisher sketches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps are never able to make their appearance. If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to an human soul. The philosopher, the saint, the hero, the wise, the good, or the great man, very often lie *hid and concealed* in a plebeian, which a proper education might *have disinterred*, and have brought to light. — Addison.

ENUNCIATION.

BAD pronunciation arises as much from bad enunciation as from any other cause. After a language has been established, it is certainly a very great fault not to use it correctly; and especially can this be said of such a language as ours, which seems, from the fierce and enterprising character of the Anglo-Saxons, to be the destined language of the civilized world. Yet there is no fault so common in the use of language as that of eliding letters and mumbling words.

One and the principal cause of this error is neglect in the early education of children. In our primary schools there is no provision made for practising enunciation as a distinct exercise. This, however, is not so much the fault of the teacher as of the committee. The organs of enunciation, such as the tongue, lips, &c., are more pliable in youth than in age, as is the case with all the other muscles. If any muscle is early trained to any particular exercise, it becomes easier to perform correctly than incorrectly. There should be set lessons in enunciation for the pupils in our schools each day. If the proper course should be pursued in our primary schools and in the lower classes of our grammar schools, much better reading would be heard in the upper classes, with much less time and labor in drilling.

Another cause of this error is the bad example of teachers. If the teacher is accustomed to a careless and indistinct enunciation and erroneous pronunciation, the pupils will never attain a clear and distinct enunciation. The importance of this attainment is acknowledged by all. There is nothing which better evinces a cultivated mind and a refined taste, than a clear, distinct, and smooth enunciation.

J. H. B.

Dr. South, complaining of persons who took upon themselves holy orders, though altogether unqualified for the sacred function, says somewhere, that many a man runs his head against a pulpit, who might have done his country excellent service at a plough-tail. In like manner, many a lawyer who makes but an indifferent figure at the bar, might have made a very elegant waterman, and have shined at the Temple stairs, though he can get no business in the House. — *Addison*.

There is nothing breeds anger more than a soft and effeminate education; and it is very seldom seen that either the mother's or the schoolmaster's darling ever comes to good. — *Seneca*.

REV. BARNAS SEARS, D. D.

WE take the following brief notice of some of the principal events in the life of the present Secretary of the Board from the *Providence Journal*.

The new Secretary of the Board of Education in Massachusetts being about to enter upon the active duties of his office, it may not be uninteresting to many readers of the *Journal* to recall some of the prominent incidents of his history, showing the confidence which the public has heretofore reposed in him.

As was stated in the former number, Dr. Sears graduated at Brown University, in 1825. Immediately after his graduation, he entered the Newton Theological Institution, to engage in the study of theology. This institution was then in its infancy. He completed his studies at this place in 1828, and subsequently became pastor of the First Baptist Church in Hartford, Ct. Though eminently fitted for the active duties of a pastor, by qualities which gained for him the affection of Christians, and the respect of all who love to hear sermons replete with thought, yet his *passion* turned him toward biblical and classical literature. It is no less true that his talents and acquirements promised him success as a teacher. Leaving the pastoral office, he was elected to the chair of Biblical Theology in the Hamilton Literary and Theological Institution. Retaining his love for philological and sacred learning, and stimulated by his success as a scholar and a teacher, he temporarily relinquished the duties of his office, and in 1833 repaired to Germany, to enjoy the advantages which her universities afforded in the pursuit of his favorite studies. During his residence in Germany, he became acquainted with Mr. Oncken, now so well known in this country, and justly admired by Christians of every name. The transactions which followed this acquaintance are too important to be forgotten. Mr. Oncken was then laboring, partly under the direction of European Bible Societies, but principally under the guidance of his own sense of duty and with the use of his own means, to spread correct religious views in different sections of his native land. He had the confidence of Hahn, Hengstenberg, Tholuck, and many other distinguished men in the established church, and their coöperation in circulating Bibles and tracts. But notwithstanding his relations to the Lutheran church, he was desirous of uniting with a Baptist church. There was no Baptist church at that time in all the North of Germany. The protection of the government being secured, Dr. Sears had the privilege of gratifying his wishes. On the 22nd of April, 1834, the waters of the Elbe, the Jordan of Germany, were hallowed for the service of religion. The number baptized was seven.

With the assistance of the minister of the Independent church, Dr. Sears proceeded to form a church and to ordain Mr. Oncken as its pastor. Such was the origin of the German Mission, now one of the most important fields under the patronage of American Christians.

The opportunities which Dr. Sears enjoyed at this time of acquiring intellectual strength, can be appreciated only by those who have had the good fortune to share his instructions. To those acquainted with German literature and German men, it is enough to say, that he frequented the lecture rooms of such men as Hengstenberg, Tholuck, De Wette, Neander, and Winer, and possessed himself of those advantages which the schools of Germany, and those *only*, hold out to the theologian and scholar.

In 1836, Dr. Sears was elected professor of Ecclesiastical History in the Newton Institution. He afterwards became professor of Theology and President of the Institution. For some years before his connection with the Institution closed, he gave instruction both in history and theology. His connection with the Institution continued eleven and a half years.

During this time, his usefulness has not been confined exclusively within the merits of professorship. On the death of the lamented Knowles, the editor of the Christian Review, Dr. Sears undertook the management of the Review, and was its editor for four years. This was not the only office left vacant by the sudden death of the gifted gentleman referred to, the duties of which were afterward performed by his companion and friend. A warm friend of missions had fallen, an eminent adviser had disappeared from among its counsellors. As a member of the Executive Committee of the Missionary Board, Dr. Sears has rendered services which have won for him the gratitude of all who love to contemplate the progress and triumphs of Christianity.

I will mention but one other way in which Dr. Sears has made himself useful. In 1843, he published, in connection with Professor Edwards, of the Andover Seminary, and Professor Felton, of Cambridge University, a work entitled "Essays on Ancient Literature and Art." I need not say, that this book is well known to all who love to commune with those immortal minds who have bequeathed to the world "the richest treasures of thought, and the most exquisite models of style."

As a teacher of Ecclesiastical History, he is acknowledged to be unsurpassed.

In the Theological Department, his mental activity and thorough acquaintance with ancient and modern writers made him a *ready and efficient* instructor, while his mode of teaching tended *to promote enlightened habits of thought and an earnest spirit of inquiry*. In retiring from his office, it was with no ordinary

pleasure that he could introduce to his class Dr. Patterson, as his successor, whose friendship he had enjoyed from his youth, and in whose abilities he has perfect confidence.

Seldom has a teacher engaged in a greater degree the affections of all who have come under his instructions, or by his departure occasioned deeper regret.

SCHOOL DISCIPLINE.

DO N'T be alarmed, reader. We are not about to enter upon the discussion of that much vexed question of corporal punishment, or indeed of any of the modes of discipline that relate merely to the government of a school, but to consider briefly what is the province of school discipline, and what the legitimate extent of its influence.

We do not regard school discipline as a mere system of rewards and punishments adopted by the teacher to obtain on the part of the pupils that degree of attention and obedience necessary to the maintenance of good order in school, nor as confined to those moral instructions alone which are designed to inculcate the great lessons of truth and honesty; but we regard school discipline as the whole influence exerted by the teacher upon the mind and heart of the pupil, or rather as a combination of all the influences, mental, moral, and social, which are necessarily developed in the relations existing between the teacher and his pupils. Into this combination should enter all those instructions which the individual or the occasion may seem to require, whether of reproof, admonition, or advice. The requisitions of true discipline demand that the teacher should regard the mind and heart of the pupil as forming under his influence, and that he should strive to cultivate in him not only the sterner virtues, but the graces of a high, noble character. He should be watchful, and study the dispositions of those under his charge, that he may be enabled, on fitting occasions, to point out to them their faults — to probe the diseased qualities of their hearts with words of truth, which will cut only to cure. For there are seasons when a few words of calm and friendly advice will cause a young mind to address itself to the task of self-examination, and to discern the evil influence of some obnoxious quality which the pride of more mature age would not readily acknowledge to exist.

Farther, true discipline requires the teacher to cultivate in the pupil the highest qualities of his social nature, to develop, as far as his opportunities will permit, those generous and benev-

olent feelings, which, though in childhood they are easily excited, are soon overcome and dissipated by the indulgence of a selfish nature. Yes, there are other tasks besides all this, which school discipline requires at the teacher's hands. The manners and the bearing of his pupils, their attention to personal neatness, and numerous matters of propriety, must be to him objects of most careful attention, of an attention which he must never relax. But the question immediately arises, How is the teacher to discharge these numerous duties? again we say, it is not our purpose to discuss the different modes of discipline, but this much we will say, give us a teacher with acquirements and intelligence equal to the task of the teacher, and if he possess a conscientious appreciation of his obligations, we will leave to him entirely the application of the general principles of school discipline to the discharge of his arduous duties.

There is, however, one consideration which claims our notice, — it is the number of pupils which the teacher is required to instruct and discipline. In order that he may be enabled to exercise the appropriate and necessary influence upon the minds of his pupils, the teacher must become acquainted with their character, — he must understand their dispositions, their faults, and their good qualities. This can never be accomplished when the number of children is as great as that ordinarily allotted to the charge of a teacher in one of the public schools of our large towns and cities. The task of instruction alone will almost wholly exhaust his time and his energies. It is true that in the routine of school exercises the occasions of discipline are continually occurring; but those are not sufficient means of giving him a knowledge of the characters of many who are under his charge. It is only by long continued and intimate personal contact that this knowledge can be acquired. There are many children whose characters are not understood by their parents, even, and the teacher in such instances has to contend with effects of the injudicious treatment which they receive at home.

But this is a subject which requires a full and thorough discussion, and I leave it with the hope of continuing it in some future number of this journal. SIGMA.

In the matter of reading, I would fix upon some particular authors and make them my own. He that is everywhere is nowhere; but like a man that spends his life in travel, he has many hosts but few friends; which is the very condition of him that slips from one book to another; the variety does but distract his head, and, for want of digesting, it turns to corruption instead of nourishment. — *Seneca.*

HOW TO KEEP A POOR SCHOOL.

DIFFERENT men propose to themselves different objects of attainment; and the standard of excellence varies with the individual. Most writers place the Temple of Fame on a hill, and represent the approaches to it as toilsome, if not dangerous. It cannot, however, be denied that there are short cuts to notoriety; and if notorious is not famous, it is owing to a difference in the signification of the words. One artist selected the most beautiful woman in all Greece for his model; another chose a slave suffering torture. According to the aim will be the execution. The great majority of teachers exert themselves to the utmost to keep a good school. Writers on education, in recommending and discussing the methods for the accomplishment of this object, have entirely overlooked the consideration of the means to be employed for securing the opposite result—a poor school. To suggest a few thoughts on this important but much neglected topic, is the object of this article.

Nothing, perhaps, will conduce more to this result than a neglect, on the part of the teacher, of his physical constitution. Let him, by too much eating, drinking, or inactivity, interrupt and derange the action of his physical organs—let him unnerve and unman himself by excess and indulgence, and he will be admirably well fitted for poor success in the school-room. Nervous, irritable, and fretful himself, he can scarcely fail of producing a similar state of feeling in his scholars. Any teacher, whatever may be his talents, who will cultivate in himself such dispositions of body and mind, and take them into his school, will, in one month's time, render himself duly miserable, and his scholars quite ill-disposed and unhappy.

Getting to school a few minutes late or past the proper time for opening, is a very simple but excellent mode of producing general uneasiness and disorder. You will, by this means, allow your pupils to collect in large numbers about the closed doors, when they will at once be prompted by their exuberant flow of animal spirits to engage in a "sharp encounter" of their "wits," which it is not impossible may terminate with an appeal to more blunt, but more forcible weapons. Thus, at the commencement of school-duties, your pupils will be unable to apply themselves to their tasks; their minds will be revolving the provocations they have received, and the wrongs they have suffered; or they will be wholly absorbed in meditating some plan of sport or mischief devised during their morning gathering, when their hands were idle but their heads busy. Moreover, in this way you will soon get for your school the dislike and bad report of the neighbours who are about you, and of the passers-by.

In management or government there are a multitude of appliances for producing a poor school, so easily comprehended that a schoolmaster, though a fool, need not miss of them. We will enumerate but a few of these. Make laws, but affix no penalties to them. These for a time, like the stuffed skins of tigers, will be regarded with a species of awe and wonder; but will very soon be familiarly handled, and finally turned into subjects of ridicule. Or, again, establish rules by the score, with very severe penalties, which, you may assure your pupils, are as certain to follow the violation of them as the night the day, and inflict these penalties for a half-day, or, mayhap, a day, and then suddenly seem to forget the laws and punishment altogether, and become more charitable and indulgent than ever before. By this fickleness and vacillation you can soon bring about a very sad state of things. Your scholars will always be in a state of most deplorable uncertainty: what is permitted at one time will be summarily punished at another. At one moment you may be gratified by hearing the ticking of the clock; at another, by the clattering of feet and the buzz of eager voices. It will be April weather in your school the year round; all Spring, but no Autumn. Confusion may also be introduced by multiplying rules for every description of offence, so that a pupil can scarcely wink or stir without falling unexpectedly into the pit-fall of some ingenious regulation.

Very distinguished specimens of poor schools may be produced by the use of flattery. The teacher who flatters his scholars may be compared to the sower who went forth to sow. A little, a very little, of the seed (always supposing the seed to be good, though it seldom is,) may fall upon good ground. But in the indiscriminate scattering thereof, much the largest portion will fall among the thorns, or in stony places, or by the way-side. A, during a private interview at the master's desk, has received the gratifying information that he is the smartest boy in his class; that a little more study would place him at the head; and that his teacher takes a lively and peculiar interest in his individual advancement. B has lately received the same intelligence from the same source; C and D were told so but yesterday; and so on to the end of the alphabet. In the process of time some of these boys, in the fulness of their hearts, communicate these interesting items to their companions: they compare notes, and find, to their mortification, that the beautiful and attractive picture which each had considered the likeness of himself alone, are but the stereotyped impressions of the same plate. Of course, their regard for the printer cools; they lose their confidence in his speeches and promises; and ever after mistrust *the genuineness of commendations which they perhaps really deserve.*

By these methods, and by many others which we have not now space for enumerating, the neophyte in teaching may succeed in keeping a poor school. It may indeed be said that these principles and rules are novel and fantastic, and are nowhere to be found in the books. But all such criticisms and cavils will be found to emanate from good teachers, who keep good schools; and with them and their objections we have, in this speculation, nothing to do. We cannot say that their efficiency has been or is now demonstrated by actual practice. But we do affirm that these maxims, if fully adopted and practised, must, "from the reason of the thing and from the analogy of nature," conduct to the aforesaid result.

THE ANGLO-SAXON LANGUAGE.

WHEN listening to the flowing sentences and polished diction of the orators of the nineteenth century, or allured to the study of the least attractive sciences by the fascinating charm which the writers of our age impart to their style, it is difficult to believe that the language which, written and spoken, so thrills and moves us, was once the rude medium of communication between unlettered minds, and that more than eight centuries have contributed their labors in elevating it to its present unrivalled perfection. Any thing that we might say in praise of its beauty and power would be as inadequate as needless. Its power may be best estimated by measuring its dominion, by computing the conquests which it has in past times made, and by endeavouring to form a conception of those triumphs which it is destined to accomplish. No one who has been permitted to look upon the rich gifts which English genius and labor have bequeathed to the world, who has felt a wish to appropriate to himself an humble share of these intellectual treasures, will esteem the language of our ancestors a study entirely destitute of interest.

Of the thirty-eight thousand words which compose the English language, twenty-three thousand are found to be of Anglo-Saxon origin. But the Saxon furnishes not only the most numerous but also the most forcible and expressive class of words. The chosen words of the poet and orator, those special terms which, more than all else, impart vivacity to composition, the names of our strongest emotions, of our dearest connexions, of our most cherished associations, the language of invective, humor, wit, and satire, the conversational terms and idioms of every-day life, are all directly derived from the prolific Anglo-Saxon. The abstract terms of science and the technicalities of theology and philosophy

are borrowed from the Latin and Greek. The Saxon language fulfils higher purposes. It is the key which unlocks the emotions which dwell in the breast; the magic "sesame" which discloses the passages to its most secret recesses; the fire which will kindle its passions into a blaze; the oil which will allay the troubled waters when most excited; the pointed arrow of the satirist, and the touchstone of truth.

Let us for a moment glance at some of the particulars in the history of the Anglo-Saxon tongue.

The early history of every nation which has risen to importance and power is, in many respects, the same. The ruder and bolder outlines of character are then exhibited. While physical superiority alone confers dignity and power, the necessity of intellectual cultivation is not felt, nor are its advantages appreciated. A savage independence, which brooks no control, allows to the individual the unlimited gratification of his passions, and thus the higher efforts of the intellect are crippled and repressed. But in the character of the Anglo-Saxons, while yet they dwelt on the bleak coasts of Germany, there may be discovered indications of superior intellectual power. They were a race of fearless and warlike barbarians. Reckless of danger and of death, they launched their frail and open skiffs on the raging billows of their northern seas, landed on the shores of their sleeping foes, and ravaged their country with devastating fury. The name of fear was unknown among them. If victorious they spared not the lives of any; if conquered, they disdained to solicit their own. A stern and even-handed justice presided over their social and civil relations; and their fierce and sanguinary religion was the offspring of violent passion and fervid imagination.

Although the character of the Saxons in their barbarous state indicates a superiority of capacity and intellect, yet from peculiar causes many centuries elapsed before it displayed its native energy and power.

Poetical compositions were the first literary developments of the Saxon, as they always have been of all other nations. That, at an early period, they had ballads, war-songs, and chants, there exists abundant and satisfactory proof; but they were only ballads, war-songs, and chants of the rudest and most unfinished structure. Separated from all intercourse with civilized nations, buried in barbarism and superstition, with no knowledge of letters and no guide to lead them to such a knowledge, our wonder would have been justly excited, had there appeared any remarkable exhibitions of genius. At the time of their landing on the shores of Britain, the Saxons possessed nothing which can be *called a literature*. And yet it is probable that the nation were *as far advanced as the Greeks in the time of Homer*.

A period of four centuries intervenes between this era and the age of Alfred the Great. With the reign of that monarch Anglo-Saxon literature may be said to have commenced. And the annals of history do not furnish an example of a more brilliant dawning of an intellectual day.

Christianity had, indeed, long before been introduced into the island: but civilization had accomplished few of its triumphs. Civil wars distracted the kingdom; and invasions from foreign foes were often repeated and continually apprehended. In the midst of this discord and confusion, Alfred, having once relinquished the crown and fled from his country, again ascended the throne. To still the storms of faction and unite his subjects in obedience, the powers of the statesman were first exerted. His subjects were brave and powerful, but illiterate and unenlightened. To raise them from their present to their proper position, to awaken into action the dormant energies of their minds, was the Herculean task which he had set himself to accomplish. The struggles of the monarch with his own ignorance and cares and sufferings, with the then incredible difficulties of learning the Latin tongue — his untiring labor and astonishing victory over them all — his translation of the pastorals of Pope Gregory, of the philosophical works of Boetius, of the geographical works of Orosius, of the Anglo-Saxon history of Bede — his own moral reflections and essays, his works on Agriculture and Astronomy, his numerous and meritorious poetical compositions — these now remain to attest the wonderful achievements of his intellect. His noble ambition and arduous efforts opened a new world to the gaze of his countrymen; new objects and new aims were for the first time disclosed to them; and from this period they advanced with rapid strides to the summit of literary renown. As the father of English literature and English liberty the memory of Alfred the Great deserves the gratitude and reverence of mankind.

It would be a pleasant task to sketch the history of this language, to which we owe so much and of which we know so little, from the reign of Alfred to the invasion of the Norman conqueror, whose haughty decrees abolished the language, at the same time that they abrogated the rights of the subjected Saxons. We have already, however, exhausted our time and space.

I hate by-roads in education. Endeavouring to make children prematurely wise is useless labor. Suppose they have more knowledge at five or six years old than other children, what use can be made of it? It will be lost before it is wanted, and the waste of so much time and labor of the teacher can never be repaid. — *Dr. Johnson.*

EXTRACTS FROM MRS. SOMERVILLE'S PHYSICAL GEOGRAPHY.

WE select the following passages from the copious and instructive treatise of Mrs. Somerville. Too much praise cannot be awarded to the design of the work and to the manner of its execution.

In her description of Iceland she thus speaks of the eruptions of its most celebrated volcano, Heckla.

"Between the years 1004 and 1766 twenty-three violent eruptions have taken place, one of which continued six years, spreading devastation over a country once the abode of a thriving colony, now covered with lava, scorix, and ashes; and in the year 1846 it was in full activity. The eruption of Skaptar, which broke out on the 8th of May, 1783, and continued till August, is one of the most dreadful recorded. The sun was hid many days by dense clouds of vapor, which extended to England and Holland, and the quantity of matter thrown out in this eruption was computed at fifty or sixty thousand millions of cubic yards. Some rivers were heated to ebullition, others dried up; the condensed vapor fell in snow and torrents of rain; the country was laid waste, famine and disease ensued, and in the course of the two succeeding years 1300 people and 150,000 sheep and horses perished. The scene of horror was closed by a dreadful earthquake."

The phenomena of earthquakes is thus explained.

"Earthquakes are produced by fractures and sudden heavings and subsidences in the elastic crust of the globe, from the pressure of the liquid fire, vapor, and gases in its interior, which there find vent, relieve the tension which the strata acquire during their slow refrigeration, and restore equilibrium. But whether the initial impulse be eruptive, or a sudden pressure upwards, the shock originating in that point is propagated through the elastic surface of the earth in a series of circular or oval undulations, similar to those produced by dropping a stone into a pool, and like them they become broader and lower as the distance increases, till they gradually subside: in this manner the shock travels through the land, becoming weaker and weaker till it terminates. When the impulse begins in the interior of a continent, the elastic wave is propagated through the elastic crust of the earth, as well as in sound through the air, and is transmitted from the former to the ocean, where it is finally spent and lost, or, if very powerful, is continued to the opposite land. Almost all the great earthquakes, however, have their origin in the bed of the ocean, far from land, whence the shocks travel in undulations to the surrounding shores."

Several pages are devoted to the physical properties of the Ocean.

"The pressure at great depths is enormous. In the Arctic Ocean, where the specific gravity of the water is least, on account of the melting of the ice, the pressure at the depth of a mile and a quarter is 2,809 pounds on a square inch of surface: this was confirmed by Captain Scoresby, who says in his 'Arctic Voyages,' that the wood of a boat, suddenly dragged to a great depth by a whale, was found when drawn up so saturated with water forced into its pores, that it sank in water like a stone for a year afterwards: even sea-water is reduced in bulk from twenty to nineteen solid inches at the depth of twenty fathoms. The compression that a whale can endure is wonderful. All fish are capable of sustaining great pressures as well as sudden changes of pressure. . . . In the year 1827 Sir Edward Parry arrived at the latitude of 82 deg. 45 min., which he accomplished by dragging a boat over fields of solid ice, but he was obliged to abandon the bold and hazardous attempt to reach the pole, because the current drifted the ice southward more rapidly than he could travel over it to the north. Floating fields of ice twenty or thirty miles in diameter are frequent in the Arctic Ocean; sometimes they extend one hundred miles, so closely packed together that no opening is left between them; their thickness, which varies from ten to forty feet, is not seen, as there is at least two thirds of the mass below water. Sometimes these fields, many thousand millions of tons in weight, acquire a rotatory motion of great velocity, dashing against one another with a tremendous collision. . . . It is computed that 20,000 square miles of drift ice are annually brought by the current along the coast of Greenland to Cape Farewell. In stormy weather the fields and streams of ice are covered with haze and spray from constant tremendous concussions; yet our seamen, undismayed by the appalling danger, boldly steer their ships amidst this hideous and discordant tumult."

We take the following interesting facts from the chapter on Insects.

"Three hundred thousand insects are known. . . . Though insects are distributed in certain limited groups, yet most of the families have representatives in all the great regions of the globe, and some identical species are inhabitants of countries far from one another. . . . Mountain chains are a complete barrier to insects, even more so than rivers: not only lofty mountains like the Andes divide the kinds, but they are even different on the two sides of the Col de Tende in the Alps. . . . The east wind seems to have considerable effect in bringing the insect or in developing the eggs of certain species; for example, the aphid, known as the blight in our country, lodges in myriads on plants, and shrivels up their leaves after a continued east wind. . . . The migration of insects is one of the most curious circumstances relating to them: they sometimes appear in great flights in places where they never were seen before, and they continue their course with perseverance which *nothing can check*. This has been observed in the migration of *crawling insects*: caterpillars have attempted to cross a stream.

Countries near deserts are most exposed to the invasion of locusts, which deposit their eggs in the sand, and when the young are hatched by the sun's heat, they emerge from the ground without wings; but as soon as they attain maturity, they obey the impulse of the first wind and fly, under the guidance of a leader, in a mass, whose front keeps a straight line, so dense that it forms a cloud in the air, and the sound of their wings is like the murmur of the distant sea. They take immense flights, crossing the Mozambique channel from Africa to Madagascar, which is one hundred and twenty miles broad; they come from Barbary to Italy, and a few have been seen in Scotland. Mr. Ehrenberg has discovered a new world of creatures in the Infusoria, so minute that they are invisible to the naked eye. He found them in fog, rain, and snow, in the ocean, in stagnant water, in animal and vegetable juices, in the dusty air that sometimes falls on the ocean; and he detected eighteen species twenty feet below the surface of the ground, in peat earth, which was full of microscopic live animals; they exist in ice and are not killed by boiling water. This lowest order of animal life is much more abundant than any other, and new species are found every day. Magnified, some of them seem to consist of a transparent vesicle, and some have a tail: they move with great alacrity, and show intelligence by avoiding obstacles in their course: others have siliceous shells. Language, and even imagination, fails in the attempt to describe the inconceivable myriads of these invisible inhabitants of the ocean, the air, and the earth."

On the permanency of language the authoress remarks:

"The art of printing perpetuates a tongue, and great authors immortalize it; yet language is ever changing to a certain degree, though it never loses traces of its origin. Chaucer and Spenser have become obscure; Shakespeare requires a glossary for the modern reader; and in the few years that the United States of America have existed as an independent nation, the speech has deviated from the mother tongue. . . . More than two thousand languages are spoken, but few are independent; some are connected by words having the same meaning, some by grammatical structure, others by both: indeed, the permanency of language is so great, that neither ages of conquest nor mixing with other nations have obliterated the native idiom of a people."

The above passages have been selected at random from this interesting work, and at best can give but an imperfect idea of the rich abundance of valuable facts and statistics with which the volume is filled. It is dedicated to Sir John Herschel, and contains about 400 pages.

Ten years convert the population of schools into men and women, the young into fathers and matrons, make and mar fortunes, and bury the last generation but one.

SCHOOL GOVERNMENT.

UNLESS we widely err, the due authority of teachers has, in many instances, been gradually frittered away, and the art of coaxing has been required instead of discreet *government*. In schools of from forty to an hundred scholars, where the number is nearly equalled by the variety, a morbid sentiment relies for subordination on the power of persuasion alone. Those who are governed nowhere else, and nowhere else persuaded, are expected to be held under a salutary restraint by the gentle sway of inviting motives. If we may suppose cases where this lenient power is strong enough to curb the wayward and subdue the refractory, we think it must be in cases where rare skill is applied to select specimens of human nature. We urge nothing against the power of persuasion within its reasonable limits, and we could wish that these limits were much wider than they are, as they doubtless would be with improved domestic education. Early and steady respect to authority at home, prepares the way for easy government in school, and whilst it is a perpetual blessing to the child, it is a present comfort to the parent and a service done to the public. Not till an even-handed authority creates the power of persuasion at home, may we expect its triumph abroad. Whatever value, then, we put upon its gentle influence, we think that at least in schools, it is not good for it to be alone. Law, not a name, but a power, must have a known existence, and if this knowledge cannot be communicated by its letter, it should be acquired by a sense of its wholesome penalties. There are those so headstrong from long indulgence and from their habits of early domination, that to bring them to their duty in school, and to keep them from marring their own and others' good, by the gentle power of motives, would be as unreasonable an expectation as that of subduing the wild colt of the prairie without a thong or a bridle. To say that such should at once be turned out of school, is to say that they shall not have the very benefit which all need, and they more than others, the benefit of a well-governed school, to whose government their submission might be a salutary novelty. To expel a pupil from school should be done only by cautious decision, and as an ultimate resort. To inflict upon him this disgrace, and to deprive him of the advantages of education is, in some sense, to punish the community. Such a result may sometimes be unavoidable, but in most cases it may be shunned by the prevalence of a quick and strong sense, within the District, of the importance of a firm and well sustained government in the school, and by *leaving mainly to the discretion of him who is held responsible for the success of the school he teaches, to find where persuasion can, and coercion must, do its work.* — Rev. G. Allen.

MATHEMATICAL PHRASEOLOGY.

THE following remarks on the language of mathematics is taken from Dr. Kraitsir's book on the "Significance of the Alphabet." The last number of the North American Review has an able article on this work, of which it says: "It is a most unpretending volume, but contains within its modest compass what might well make the fortune of many a quarto."

The language used in mathematics is so inconsistent with the truths to be expressed, that it is not to be wondered at that many persons are puzzled in making, and many more in understanding, the definitions of the principles and the very objects of the science.

A *line* is defined in many books to be *length without breadth and thickness*: a definition more indefinite and defective than that of *man* by Plato ("a two-legged animal without feathers"). In the first place, a definition ought never to contain negations; for if it be true that the line is a thing without breadth and thickness, it is not less true that it is without skin, and hat, and potatoes, and all other things which are not a line; the enumeration of which would require an almost infinite collection of negations. In the second place, the positive part of the definition is nothing else but a tautology of the word *line* itself; for *length* is nothing else but the participle of the word *line* (*lined*). Hence, "*line is length*," is a proposition identical with "*line is line*." How is it possible to understand what *length* is, without understanding what *line* is? Therefore the definition, in its positive part, is a kind of *begging of the principle*; it defines by that which is to be defined. Moreover, the term *length* expresses, in common use, the relative greatness of a line compared with other coexisting lines in a body; the term *breadth* is another name of these correlative lines, and *thickness* is the name of the third of said lines; hence a line might as well be defined to be "*thickness without length, breadth, potatoes, gunpowder, &c.*," or "*breadth without thickness, length, umbrella, conscience, &c.*" Others define a line to be "*a moving point*." But if this be a definition, then the distance of two points would be no line before one extreme point, moving, would arrive at the other extreme point; hence the line would be a line and no line at the same time; which is absurd. This latter definition is that of the representation of a line, drawn by the hand or otherwise; and as we cannot draw a line by moving a pencil from the earth to the sun, the distance of the sun from the earth is no line, and therefore the sun is not distant from the earth! No line can exist without two ends which are coexistent, the one not being preëxistent to the other; but as soon as two

points exist, their distance exists, and is the line. Why, then, after having burdened the mind of the learner with would-be definitions of things not existing, after having played a kind of blind-man's-buff with empty words, to come at last to the declaration that a *straight* line is "*the distance of two points?*" This latter expression is again incorrect, for no other line is the distance of two points but a straight one. Hence the epithet *straight* is entirely useless. Lines are *vulgo* divided into straight and curved lines: a new error, productive of great confusion in the mind; for *curve* means what is exactly opposite to *line*: it is no line at all, being a complex of infinite directions, whereas *line* is one single direction. This distinction is exactly such a one as the following would be: *there are two numbers, the one is number one, and the other is all other numbers ad infinitum*; a manifest absurdity; for the so called number one is not a number at all, since the lowest number is *two*. A line is a unit of direction, hence not coördinate at all to a curve, which is an infinity of directions.

ORIGIN OF WORDS.

It has always puzzled us very much to tell why the letter *e* in certain words should have the sound of *o*, or, rather, why the words in question were not spelt with the last of these letters instead of the first. One of the words to which we refer is *Sew*. Etymology supports us in our suggestion, that this word should properly be spelt with an *o*, for it is actually derived from the word *sow*, a swine, a pig, a grunter. The thing came about in this way:—*Sus* (in the second case *suis*) is the Latin for a sow, and the bristles of this animal being formerly used for sewing instead of needles—as they are by shoemakers in our day—the word *suo*, to sew, was founded upon *sus*. Of course, our English *sew* came from the Roman *suo*, with which it is identical in meaning. Is it not odd to think that the term designative of the elegant, and not less useful than elegant, employment of ladies' fingers, should be derived from the name or rather the bristles of a hog!

We must now glance back in the alphabet, and notice the female names derived from Judea. Abigail is the first in order; an agreeable and euphonious name, with the fine signification of *the father's joy*, but a name thrown almost entirely out of use by its unfortunate application, in recent times, as a nickname to waiting-women. This application arose, there seems reason to believe, from Mrs. Masham, Queen Anne of England's favorite, whose name was Abigail, and whose dexterous management of

her influence made her an important and noted personage. Novels and farces took up the name in the sense in question, and soon clinched the matter. It is a pity that it should be so, as a beautifully expressive name has thus been spoilt.

Anne, Anna, or Hannah, signifies *kind* or *gracious*, and a sweet name it is in sound, as well as in meaning. It is considered by the author of the Indicator that Jo-anna, Joan, and their contraction Jane, are varieties of Anna, and that Nancy may be traced to the same root. Pulleyn's Etymological Compendium, which corresponds with the Indicator in its interpretation of most of the names, merely mentions Jane as the feminine of John. Jane Grey, Joan of Arc, and many renowned females, have borne this kind and gracious name in one or other of its various forms. The signification of Deborah agrees remarkably with the idea which one is apt to attach to the name. We think of a Deborah as a gentle, meek, industrious maiden or housewife, and the meaning of the word is a *bee*. Burns made a sad attempt to degrade the name, both in sound and signification, in the words,

Then rising, rejoicing
Between his two *Deborahs*.

—alluding under this appellation to a couple of gentlewomen of very doubtful character. Deborah, however, retains its chaste Quakerish signification still. Judith is a name of nun-like character, with an appropriate meaning—*praising*. We come now to a name, generally admitted to be the sweetest in use among Christian females, and for which Byron declares himself to have felt an absolute passion—the name of Mary. It is with regret, however, that we inform our readers that this universally beloved name has one of the most disagreeable significations that can be well imagined: it means *bitter*. Etymologists have endeavoured, by stretching a point a little, to give it the sense of *exalted*, but bitter, undoubtedly, seems to be the fair and true explanation. One can only console one's self with the thought that the long line of gentle and lovely beings who have borne the name of Mary, have given the word a prescriptive right to a better and sweeter sense. The only person we can recollect as bearing this name, to whom the original signification was decidedly applicable, was Voltaire, who, oddly enough, was named Francis *Mary*, after the Virgin. Bitter enough, in all his ways, was the old monarch of French literature, in all conscience. Martha is fully more unfortunate in its signification than Mary—Martha being *bitterness* itself.

Rachel is another modest, nun-like name, of the same order as *Judith*, and has the appropriate signification of a *lamb*. *Rebecca* has been long associated in our minds with the image of a *stately, high-souled beauty*, such as was pictured forth by the

magic pencil of Scott; but the name itself has a much more homely, though still not an unpleasing signification. The word may be translated *full* or *plump*. More congenial with the idea attached to the name is the signification of Ruth, which is *trembling*, or a trembler. Sarah and Susan or Susanna, as they are amongst the most agreeable of names, so have they not the least agreeable of meanings. Sarah is a *princess*, and Susan a *lily*. How like the modest flower now mentioned is the lovely Susan of Gay's ballad! And the poet himself had in his mind the resemblance between her fair form and the flower; for he says at the close of the song,

"Adieu, she cried, and waved her *lily* hand."

Even under the contracted form of Sue, Susan is lily-like, though as much can scarcely be said for Sall, in the case of Sarah.

Chambers' Edinburgh Journal.

POCAHONTAS.

CAPTAIN John Smith was in England at the time that Pocahontas with her husband visited London. He immediately hastened to prepare and secure for her a proper introduction to the queen. In his History of Virginia the circumstance is related in the following quaint style:

"During this time, the Lady *Relecca*, alias *Pocahontas*, daughter to *Powhatan*, by the diligent care of Master *John Rolfe* her husband and his friends, as taught to speake such *English* as might well bee vnderstood, well instructed in Christianitie, and was become very formall and ciuill after our *English* manner; shee had also by him a childe which she loued most dearely and the Treasurer and Company tooke order both for the maintenance of her and it, besides there were diuers persons of great ranke and qualitie had beene very kinde to her; and before she arriued at London, Captaine *Smith* to deserue her former courtesies, made her qualities knowne to the Queenes most excellent Majestie and her Court, and writ a little booke to this effect to the Queene: An abstract whereof followeth.

"*To the most high and vertuous Princesse Queene Anne of Great Brittain.*

"*Most admired Queene,*

"THE loue I beare my God, my King and Countrie hath so oft emboldened mee in the worst of extreme dangers, that now honestie doth constrainee mee presume thus farre beyond my

selfe, to present your Maiestie this short discourse: if ingratitude be a deadly poyson to all honest vertues, I must bee guiltie of that crime if I should omit any meanes to bee thankfull. So it is,

“That some ten yeeres agoe being in *Virginia*, and taken prisoner by the power of *Powhatan* their chiefe King, I receiued from this great Saluage exceeding great courtesie, especially from his sonne *Nantaquaus*, the most manliest, comeliest, boldest spirit, I euer saw in a Saluage, and his sister *Pocahontas*, the Kings most deare and wel-beloued daughter, being but a child of twelue or thirteene yeeres of age, whose compassionate pitifull heart, of desperate estate, gaue me much cause to respect her: I being the first Christian this proud King and his grim attendants euer saw: and thus inthrallled in their barbarous power, I cannot say I felt the least occasion of want that was in the power of those my mortal foes to preuent, notwithstanding al their threats. After some six weeks fattening amongst those Saluage Courtiers, at the minute of my execution, she hazarded the beating out of her owne braines to saue mine, and not onely that, but so preuailed with her father, that I was safely conducted to *James* towne, where I found about eight and thirtie miserable poore and sicke creaturcs, to keepe possession of all those large territories of *Virginia*, such was the weakness of this poore Commonwealth, as had the Saluages not fed vs, we directly had starued.

“And this reliefe, most gracious Queene, was commonly brought vs by this Lady *Pocahontas*, notwithstanding all these passages when inconstant Fortune turned our peace to warre, this tender Virgin would still not spare to dare to visit vs, and by her our iarres haue beene oft appeased, and our wants still supplied; were it the policie of her father thus to imploy her, or the ordinance of God thus to make her his instrument, or her extraordinarie affection to our Nation, I know not: but of this I am sure; when her father with the vtmost of his policie and power, sought to surprize mee, hauing but eighteene with mee, the dark night could not affright her from comming through the irksome woods, and with watered eies gaue me intelligence, with her best aduice to escape his furie; which had hee knowne, hee had surely slaine her.”

People have nowadays got a strange opinion that every thing should be taught by lectures. Now, I cannot see that lectures do so much good as reading the books from which the lectures are taken. I know nothing that can be best taught by lectures, *except where experiments are to be shown.* You may teach *chemistry by lectures*; — you might teach making shoes by lectures. — *Dr. Johnson.*

OLIVER CROMWELL.

WE insert one or two extracts from Macaulay's admirable history of England. Of the part which Cromwell took in the execution of Charles the First the historian says :

" He publicly protested that he was no mover in the matter ; that the first steps had been taken without his privity ; that he could not advise the Parliament to strike the blow, but that he submitted his own feelings to the force of circumstances which seemed to him to indicate the purposes of Providence. It has been the fashion to consider these professions as instances of the hypocrisy which is vulgarly imputed to him. But even those who pronounce him a hypocrite will scarcely venture to call him a fool. They are, therefore, bound to show that he had some purpose to serve by secretly stimulating the army to take that course which he did not venture openly to recommend. It would be absurd to suppose that he, who was never, by his respectable enemies, represented as wantonly cruel or implacably vindictive, would have taken the most important step of his life under the influence of mere malevolence. He was far too wise a man not to know, when he consented to shed that august blood, that he was doing a deed which was inexpiable, and which would move the grief and horror, not only of the Royalists, but of nine tenths of those who had stood by the Parliament. Whatever visions deluded others, he was assuredly dreaming neither of a republic on the antique pattern, nor of the millennial reign of the saints. If he already aspired to be himself the founder of a new dynasty, it was plain that Charles the First was a less formidable competitor than Charles the Second would be. At the moment of the death of Charles the First, the loyalty of every Cavalier would be transferred, unimpaired, to Charles the Second. Charles the First was a captive ; Charles the Second would be at liberty. Charles the First was an object of suspicion and dislike to a large proportion of those who yet shuddered at the thought of slaying him ; Charles the Second would excite all the interest which belongs to distressed youth and innocence. It is impossible to believe that considerations so obvious and so important escaped the most profound politician of the age. . . . In truth, there was nothing which Cromwell had, for his own sake and that of his family, so much reason to desire as a general religious war in Europe. In such a war he must have been the captain of the Protestant armies. The heart of England would have been with him. His victories would have been hailed with a unanimous enthusiasm unknown in the country since the rout of the Armada, and would have effaced the stain which one act, condemned by the general voice of the nation, has left on his splendid fame.

Unhappily for him, he had no opportunity of displaying his admirable military talents except against the inhabitants of the British Isles.

"While he lived his power stood firm, an object of mingled aversion, admiration, and dread to his subjects. Few, indeed, loved his government; but those who hated it most hated it less than they feared it. Had it been a worse government, it might, perhaps, have been overthrown in spite of all its strength. Had it been a weaker government, it would certainly have been overthrown in spite of all its merits. But it had moderation enough to abstain from those oppressions which drive men mad; and it had force and energy which none but men driven mad by oppression would venture to encounter. It has often been affirmed, but apparently with little reason, that Oliver died at a time fortunate for his renown, and that, if his life had been prolonged, it would probably have closed amid disgraces and disasters. It is certain that he was, to the last, honored by his soldiers, obeyed by the whole population of the British islands, and dreaded by all foreign powers; that he was laid among the ancient sovereigns of England with funeral pomp such as London had never before seen, and that he was succeeded by his son Richard as quietly as any king had ever been succeeded by any prince of Wales."

We subjoin a short passage on the state of female education in England at the close of the reign of Charles the Second.

"As to the lady of the manor and her daughters, their literary stores generally consisted of a prayer-book and a receipt-book. But, in truth, they lost little by living in rural seclusion; for, even in the highest ranks, and in those situations which afforded the greatest facilities for mental improvement, the English women of that generation were decidedly worse educated than they have been at any other time since the revival of learning. At an earlier period they had studied the master-pieces of ancient genius. In the present day they seldom bestow much attention on the dead languages; but they are familiar with the tongue of Paschal and Molière, with the tongue of Dante and Tasso, with the tongue of Goethe and Schiller; nor is there any purer or more graceful English than that which accomplished women now speak and write. But, during the latter part of the seventeenth century, the culture of the female mind seems to have been almost entirely neglected. If a damsel had the least smattering of literature, she was regarded as a prodigy. Ladies highly born, highly bred, and naturally quick-witted, were unable to write a line in their mother-tongue without solecisms and faults of spelling such as a charity girl would now be ashamed to commit." In a note one illustrious instance is given. "*Queen Mary had good natural abilities, had been educated by a bishop, was fond of history and poetry, and was regarded by very emi-*

nent men as a superior woman. There is, in the library of the Hague, a superb English Bible, which was delivered to her when she was crowned in Westminster Abbey. In the title-page are these words in her own hand: 'This book was given the king and I, at our coronation. Marie R.'"

QUEEN VICTORIA'S READING.

MRS. SIGOURNEY was present at the opening of the British Parliament of 1841. In her "Pleasant Memories of Pleasant Lands" she thus notices the reading of the queen: "Her voice is clear and melodious, and her enunciation so correct that every word of her speech was distinctly audible to the farthest extremity of the House of Lords. She possesses in an eminent degree the accomplishment of fine reading. I could not help wishing that the fair daughters of my own land, who wear no crown save that of loveliness and virtue, would more fully estimate the worth of this accomplishment, and more faithfully endeavour to acquire it. For I remember how often, in our seminaries of education, I had listened almost breathlessly to sentiments which I knew, from the lips that uttered them, must be true and beautiful; but only stifled sounds or a few uncertain murmurings repaid the toil. And I wish all who conduct the education of young ladies would insist on at least an audible utterance, and not consider their own office to be faithfully filled, unless a correct and graceful elocution is attained."

Foreigners often ask, "By what means an uninterrupted succession of men, qualified more or less eminently for the performance of united parliamentary and official duties, is secured?" First, I answer, (with the prejudices perhaps of Eton and Oxford,) that we owe it to our system of public schools and universities. From these institutions is derived (in the language of the prayer of our collegiate churches) '*a due supply of men fitted to serve their country both in church and state!*' It is in her public schools and universities that the youth of England are, by a discipline which shallow judgments have sometimes attempted to undervalue, prepared for the duties of public life. There are rare and splendid exceptions, to be sure; but in my conscience I believe, that England would not be what she is without her system of public education, and that no other country can become what England is without the advantage of such a system. — *Mr. Canning.*

SOCIAL IMPROVEMENT.

IF I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it of course only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office, and surer and stronger panoply of religious principles—but as a taste, an instrument, and as a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest—with the tenderest, the bravest, and the purest characters that have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best bred and best informed men have talked and conducted themselves in their intercourse with each other. There is a gentle, but perfectly irresistible, coercion in a habit of reading well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the last thing he dreams of. It civilizes the conduct of men, and *suffers* them not to remain barbarous. — *Sir John Herschel.*

TO FRIENDS AND PATRONS.

The Publishers of this journal submit the question to its readers—Shall the MASSACHUSETTS TEACHER be sustained? A little exertion on the part of its friends and patrons, might place the work on a desirable basis. Could not Teachers and the friends of Education rally sufficient *esprit du corps* to see that it is sustained in their respective localities? It will in future be issued regularly in its new form, every month: and in the elevated character of its contents, in the cause which it espouses, and the trifling cost of subscription, it is believed to present the requisites of a truly worthy publication. The terms of \$1.00 in advance, or \$1.50 at the end of the year, will be invariably adhered to. And each subscriber is specially requested to consider this fact, namely, that the amount of his subscription is exceedingly liable to be regarded by him as a small and unimportant matter; while, in fact, it is of the same consequence to the Publishers that the rain-drop is to the stream!—that is, indispensable to the prevention of a drought! And further, each subscriber is requested to reflect, that the amount of his subscription is so small, that it will not pay the Publishers to come after it; it is therefore *worthless, unless forwarded* by the subscriber. The **MAILS** are **ALWAYS AT HAND**, and *ready to receive it.*

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C. C. CHASE, EDITOR OF THIS NUMBER.

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JOHN JONES—OR THE MAN OF INDEPENDENCE.

"JUST look here, pa, just look here. See what a naughty boy we've got here," said Mrs. Jones to her husband, when their son Johnny, our hero, was about four years old. "He has got hold of your watch, and I can't get it away from him, for the life of me. Can't you coax it from him? He screams like murder, if I touch him, and I'm really afraid he'll break it." And then added Mrs. J., looking up wisely and smilingly to the father, "Did ever you see the like — such an independent fellow for one only four years old? He's got the regular Jones blood in *him* — clear father, right over again! I'll venture *him*. He'll hoe *his* row in the world, I'll warrant."

"Have you got any boys so spunky as that in your school," said she to old Master Wisehead, who happened to be boarding at Mr. J.'s that winter. "We are going to send him to your school one of these days, and I hope *you* will make him mind. He is too independent for me to manage." Now Mrs. Jones did not mean what she said, when she called Johnny a naughty boy; she meant "independent;" but she wished to show proper deference to what she feared might be Master Wisehead's opinion. Nor did she mean to say she could not manage him herself; for she thought her training the most perfect in the world. She only desired to pay a delicate compliment to the old master, in hopes of getting a compliment in return for the independence of her son Johnny. Johnny still held on to the watch, screaming like a fury, while his flattered parents coaxed him to surrender, half hoping that he would be so independent as to persist and conquer them both. Johnny gains his point, and both parties retire from the contest perfectly satisfied with the condition.

that the little conqueror shall keep the guard of the watch round his neck, and be careful not to let it fall.

"Now," says Mrs. Jones to Master Wisehead, with a complacent smile, "you are used to boys, what do you do with such independent little fellows?"

"Well," replied the old master, "In the first place, I do not call such boys independent. My notion is, that they are wilful and obstinate; so I would just tell Johnny, once for all, to give me the watch, and if he persisted in refusing, I would give him a whipping."

"That's just the way I thought you'd talk," retorted Mrs. Jones. "Strange that school-teaching makes a man so heartless. For my part, I like to see boys show some independence. But it takes a perfect 'numbhead' to suit you schoolmasters. I have half a mind never to send Johnny to school at all—the schoolmasters would put out every spark of independence a boy possesses. I don't believe in such treatment."

Poor Master Wisehead had committed an unpardonable sin; he had raised a storm which he could never quell, and henceforth Mr. Jones's was no place for him.

The scene now changes to the time when Johnny is about ten years old, and the independent little fellow has entered the village school. Old Master Wisehead has passed away, and a new teacher has assumed the "delightful task" of instructing some fifty roguish boys. But a few days go by, and John Jones incurs the displeasure of the new instructor. His father has bought for him a jack-knife, and being of a very independent turn of mind, he uses it *ad libitum*, in the school-room, to whittle, cut apples, and even to deface the bench at which he sits. Johnny's conduct can be endured no longer, and his precious new knife must be surrendered to the custody of his master. The demand is made, but Johnny plants himself upon his rights. The knife is his, and he wants it, and his father gave it to him, and he *wont* give it up. But, as might often makes right, the master, unfeeling tyrant, is the stronger party, and the poor boy gets a cruel whipping for thus nobly asserting his right to possess the property which was really his own. Well was it for the new master that he was not boarding with Mrs. Jones that day, when Johnny returned from school. "Well, Mr. Jones," says Mrs. J., as her husband enters the house at the supper hour, "what do you think has happened in school to-day? A queer sort of a master we've got, this winter, to keep our school. Don't you think, he has whipped Johnny to-day almost to death, just for nothing at all; and the poor boy isn't done crying yet. Tell your pa, how 't was, Johnny;—you shan't go to school another day to such a mean, cruel man as the master is. You shall go to a private school, where you shall be treated decently,

and shan't be whipped to death because you know enough to assert your rights. I suppose the master would have you like Mr. Smith's boys, who are good scholars enough, perhaps, but have been spoiled in bringing up; for they'll do any thing which any body a little older happens to bid them — they have not a spark of independence in them, and never will have, brought up as they are."

After hearing Johnny and his mamma through, Mr. J.'s paternal heart begins to bleed for his poor, injured boy, and off he posts to see the master. In a few minutes the aggrieved parent, seated in the master's study, begins the conversation of the evening by observing that he has learned that a little affair had happened out in school, and he had come to speak about it. "I must confess," added he, with some feeling, "that I think it rather hard that a little boy cannot have the privilege of looking at a new knife which his father has just given him, without being forced to lose it, or take a flogging. I see no hurt in looking at a knife. You charged him, too, with cutting his bench; now he never cut the bench; it was another boy. Now if it has got to be the case that my boy must have every spark of independence whipped out of him because he dares to assert his rights, why, then, I won't send him to school at all. I would rather have the independence without the learning, than the learning without the independence." The master explains the circumstances, and assures Mr. J. that his son, in denying having cut his bench, had told a falsehood and richly deserves a second punishment. This was too much for the fond father. "What, Johnny accused of lying! I will never believe that story," retorted Mr. J. "I don't believe my son would lie to me about it. He was always a boy of the truth. He is too independent to lie. I am fully aware that he is peculiar, and unlike other boys. He has too much independence in him to suit some folks, but I think none the worse of him for that. Above all things, he wouldn't lie."

Mr. J. leaves the master, and the result is, that the Jones family are all arrayed against the school for that winter. All the social circles for several weeks are regularly edified with Mrs. Jones's complaints, and the injured, but independent little Johnny is removed to a private school, where the early-budding spirit of independence is allowed to unfold and develop itself in all its strength and beauty. In this manner pass the school-boy days of our hero. But we hasten to complete his history. Shielded by parental tenderness during his youthful years, no unfeeling schoolmaster was allowed to check the growth and development of that manly independence which had thus early attracted the attention of a fond and happy mother. He is now sixteen, his education finished, and he is already a man. He

steps boldly forth upon the stage of life. His parents would still advise him, but he soon shows them that he is his own adviser. "Away with the idle prejudices of society, I shall have the independence to do as I please," thinks John, as he walks up to the bar to take a glass of brandy. "I am not going to sign away my independence or my right to drink what I please." John swears, and drinks, and gambles for several years, and by this time has convinced his fond mother that, with a witness, her son was truly about to be an independent man.

But we pass on to the time when Johny enters upon the duties of a man of business. He marries, dashes out, scorns the humble way of starting in life with which his old school-mates, the Smiths, set out — is too independent for that, — spends more than he earns, borrows money, and becomes a bankrupt. But misfortune cannot crush his independence. He borrows again, and is again a bankrupt. But still John Jones and his wife keep the first society, and live in the first style. The better class begin to withdraw, but he is too independent to let them go!!! "Ah," says his fond mother with a sigh, "John was always too independent to go in any thing short of the first society; misfortune will never crush him. He'll be first or nobody."

But John Jones's career is almost run. He cannot be trusted longer — he is turned forth upon the world a disappointed, yet independent man. His habits are fixed — it is too late to change — it is too much to yield. He distrusts and hates both God and man. He dies a drunkard and an infidel, bequeathing to his children nothing but his independence of character.

Such was the life of John Jones, and such the life of many an "independent man." But let us analyze this independence, as exhibited in the various stages of the life of the subject of our story.

When he refused the watch and the knife, he was already on his road to ruin; he knew the right, but his passions had the mastery, and his fond mother, instead of smiling that he was so independent, should have sighed that he was such a slave. When a young man, at the rum-seller's bar, he was again a grovelling slave to his appetite. Such young men should be taught that they have not the first element of an independent character; for that element is the power of controlling one's own appetite and passions. As a man of business, he was a slave to pride. In his domestic relations he was a slave to fashion. If there is a man on earth who is contemptible for his meanness, is it not that man whom extravagance and pride have made a bankrupt, and who, while living upon the just dues and *hard earned pittance* of his fellow-man, has the effrontery to *assume that he is too independent to change the habits of his life!*

Dear, precious independence! Admirable, elastic principle, which forbids a man to sign a pledge, yet allows him to lie in the gutter; which forbids him to associate with an honest laborer, yet allows him to cheat him of the just rewards of his toil; which forbids him to rank himself with any but the elite of society, yet allows him to fawn, and cringe, and creep to secure that position; which forbids him to stoop to the humbling duties of a Christian man, but allows him selfishly to grasp a tenfold share of those blessings of society which such duties alone have secured.

This is no creation of the fancy. Such men of independence are all around us. Pride, sycophancy, profanity, passion, anger, and even meanness itself—all sail under the flag of independence!

But the saddest aspect of such independence of character is, that it unfits the heart for the reception of the truths of the gospel, and the unhappy man, while he dreams of independence of thought, is a cringing slave of a vicious pride, a supple tool and servant of the devil.

Let parents beware how they smile upon the stubbornness of a child, as though it were the promise of an independent man. Let not teachers forget their duty to inculcate that self-control, self-denial, and obedience, form the only basis of true independence of character, and that no greater wrong can be done to a child than to "let him have his way."

There are two kinds of independence; the angels that fell possessed the one, the meek and lowly Saviour has given a perfect exhibition of the other; and let no man boast of his independence of character until he has ascertained whether his is the independence of Christ or the independence of Satan.

MORAL QUALIFICATIONS OF TEACHERS.

IN preparing ourselves for the responsible office of teachers, do we not, in our anxiety for the *mind*, too much neglect the *heart*? True, there is yet much to be accomplished, ere we attain the high *intellectual* standard at which we should aim, but still *more*, I think, is wanting to place us in the *moral* position which those should occupy to whose care so many immortal spirits are intrusted during the most impressible period of life. I fear we do not all feel, in its deep, fearful, yet beautiful *reality*, our influence upon the dear ones whose bright smiles gladden our path each day. Shall we not do well, then, to consider, for

a few moments, some of the feelings which should fill the heart, as we day by day strive to fulfil the duties of our noble calling?

There should be *love*—that deep, unselfish, earnest love which seeks only the best good of its object. A *conscientious firmness*, too, to enable us to oppose the wishes even of those we love so well, when their well-being demands the step. Nor is this sufficient. Many a loving, conscientious teacher has failed in guiding aright her precious charge, even when her heart was filled with sincere wishes and prayers for the objects of her care. There are *few* of us, perhaps, who do *not* fail sometimes—few who do not have moments of weakness, when the wearied spirit would gladly cast aside its burden of care. And the most frequent cause of this want of success must be looked for in the teacher's own heart. It is—a want of self-control. How can we, indeed, hope to guide the many different spirits in our little company, when we have never learned rightly to control the *one*—our own peculiar charge?

It is to a habit of self-control, then, that we, as teachers, are particularly to give our deep thought. Let us guard well our own heart. Let us watch earnestly, lest an unkind thought may rise and cast a shadow over our love for the little ones around us. Let a wrong act never appeal to wounded pride, rather than grieved love. Let not an offence be met with *indignation*, as an insult to our authority, but with *sorrow*, as a proof of wrong feeling in one of our company, or, in slight cases, with a gentle reproof, as a mark of thoughtlessness. Let us cultivate, too, a ready, kindly sympathy with the bright young spirits clustering round us. Most heartily may the teacher echo the prayer—“Lord! keep my memory green!” for it is a remembrance of our own youth,—when we, too, sometimes erred in very joyousness of spirit,—that is to keep the heart fresh and warm, and make us look with a lenient eye on the slight wanderings of the affectionate though thoughtless ones around us. O, let us indeed keep a good angel in the heart, that evil shall not enter there. And let a thought of our own ingratitude to the Great Teacher and Good Father, who has so kindly guarded and so deeply loved us, awaken a kindly feeling for the slight errors of those over whom we watch so anxiously: that we may not feel self-condemned as we repeat daily, “Father! forgive us our trespasses as we forgive those who trespass against us.” B.

I shall always be ready to join in the public opinion, that our public schools, which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people. — Edward Gibbon.

OLD MASTER GILE.

By this title was once known in Essex county, Mass., a large, portly gentleman, a veteran teacher of the old school, whose name, for several years, was the terror of all the urchins in the region round. In his day, which has long since passed away, he was the beau ideal of the "schoolmaster abroad." He belonged to the reign of terror, and held to all the precepts of Solomon. Was there a school notoriously unmanageable, in which it had been nothing but sport to expel one teacher after another, the last resort was to call into service "Old Master Gile."

I have never learned that Master Gile was unreasonably severe; but his huge size, his stern face, his commanding mien, and imperturbable gravity, struck terror into the hardest hearts of the stoutest rebels in all the country round. He was exceedingly eccentric, and perfectly original in his mode of government, adopting his own measures, in total disregard of all the laws of the state, or the tastes of other men. From his bench there was no appeal to any higher tribunal.

A school in the town of A. has become so ungovernable and has expelled so many of its teachers, that there is no remedy but to send for Old Master Gile. He enters the school-room, bearing in his right hand a huge, heavy, ominous cane, which he deliberately places in the corner next his desk. Every eye is fixed upon him,—every motion is strictly watched,—for his fame had gone before him,—and there is something so gravely mysterious in all his movements, that the trembling rogues begin to be persuaded that it was for no idle purpose that that terrible instrument of despotism and death had been brought within the precincts of the place in which democracy had so long reigned in all its beauty. Not a word is uttered. The room is still as death. Master Gile's appearance is very solemn and mysterious. At last he breaks the silence of the scene by observing, in a cool and earnest manner, that he had been informed that his predecessors had had great difficulty in the management of certain members of that school, but that he had not ever experienced any similar trouble with such scholars himself; "for," says he, still maintaining his gravity, "the first who undertakes to make disturbance—I simply *kill him*—I KILL HIM."

Now no boy did really expect to be killed by him, nor did the same boy expect to see a ghost in a graveyard which he might be passing alone in the night; but in both cases the practical result was, that an indescribable impression of awe was *fixed upon the poor boy's mind*.

Being employed in another school of bad repute, he allowed

the rude boys to have their own way upon the first day ; but on the second, he enters the house, fastens all the windows and doors, builds an enormous fire, and threatens to cast the first boy who dares to transgress a single law, directly into the flames ! !

Upon entering another school, he observes a large class of those vexatious little fellows with whom we are all acquainted, arranged upon the front seats, gazing up with silent amazement at the huge size and mysterious bearing of their new master. Master Gile wishes to make, thus early, a good impression upon their tender and credulous minds. So, with due deliberation and with the greatest gravity, he presents himself in the most imposing attitude directly before them. Their heads are all thrown back, and their astonished eyes all meet his own. "Boys! boys!" says he, "do you know what makes me look so big?" "Do you know? Can't you tell me?" "Why," added he, gravely, "it is because I have eaten so many little boys."

The thought has occurred to me, that the history of Old Master Gile might afford a very good clue to the history of "the district school as it was." Could not some of our Danvers friends write it out; for his bones rest in Danvers. Indeed, I have already given a little of a traditionary nature, and in my genealogical investigations respecting the "Gile Family," I have a few more facts of a statistical character, which I will add, as a part of his history.

He was born in Plaistow, N. H., in 1673. He was the oldest son of Major Ezekiel Gile, of Plaistow, an officer of good reputation for bravery, in the Revolutionary War, who was born in Plaistow, in 1743; whose father was Daniel Gile, a wealthy farmer, born in Haverhill, Mass., 1697; whose father was Ephraim Gile, a citizen of Haverhill, born in 1661; whose father was Samuel Gile, one of the ninety-one grantees of the town of Newbury, Mass., and one of the company who, with the Rev. Mr. Ward, settled the town of Haverhill, in 1640.

Master Gile was an older brother of Rev. Samuel Gile, D. D., late of Milton, Mass.

As we have said, the bones of Old Master Gile now lie in Danvers, Mass., where he spent the last of his days, enjoying the reputation of a respectable citizen and an upright man, as he had already enjoyed the distinction of an able, successful, but eccentric teacher. He died, I believe, in 1834, aged 71.

On his tombstone is chiselled his name, "Benjamin Gile," with the usual dates, followed by the simple, but quaint and characteristic inscription,

"I TAUGHT LITTLE CHILDREN TO READ."

THE OLD AGE OF THE TEACHER.

" Yet by the stubble you may guess the grain,
And mark the ruins of no vulgar man."

Odyssey.

ONE of the most prominent and pleasing excellences of the ancients, was their respect, amounting almost to reverence, for age. To rise up before the hoary head, to honor the aged counsellor, to render unusual obedience to his advice, to quote his sayings as oracular, indicate the peculiar and desirable influence which this period of life has always exerted. It has made little difference what has been the relative standing of the young and old in social life. Pharaoh, a king, received thankfully the blessing of Jacob, the aged herdsman. The ambassadors of sedate Sparta rose up in public to seat among themselves a stranger unnoticed by others but to those wearing a crown of glory. A Chancellor of England used to kneel upon the floor of the place where he disposed of the fortunes of nobles and the fame of kings, to receive from the hand of an humble tradesman of London, his father, a paternal blessing. With all the tendency to levelling which characterizes our own salient times, old age is still an aristocracy, less influential, perhaps, than formerly, in the blind and sometimes ostentatious submission accorded it, but still unshorn of that immortal strength so firmly based upon vision of the past, so intimately connected with the impending future.

It may be thought, however, that, even now, one class exists in the community, who, having received little thankfulness for the labors and benefits of their youth and maturity, anticipate for their age little that is joyful or reverential.

From some sources we receive the impression that an old teacher is the most intolerable and egotistical of all men. He is sometimes represented as a bigot in religion, a utopian in politics, a fool in economy, a visionary in his views of mental development, a deplorable ignoramus in human nature. If he acknowledge all these, he must answer to charges of defects in the humanizing qualities. He is morose amidst innocent hilarity, opinionated upon matters of insignificance, tyrannical at home, unsatisfied abroad. His quotations are pedantic, his knowledge questionable, his battles fought a second or third time over, all so uniformly bloodless and victorious that we tire of their details nor appreciate their great results. He assumes the chair of wisdom and lifts to us the veil of his experience, while we neither applaud nor wonder. Why should we? His experience is but the prolonged experience of the beardless youth, who, after

a winter's trial asks and obtains the confidence of the community, and bears the sceptred ferule of power. His capacity is the capacity to sever fractions and demonstrate the hidden force of an indefinite particle; his imagination the imagination to look upon the ethereal bow and calculate the number of its reflected and refracted angles, or estimate the depth of Satan's nine days' fall, while construing the awful imagery of Milton. Forms of beauty are not to him the evidence of a wise and tasteful Omnipotence, but a nice selection of material, and exact apportionment of strength to resistance. Thus and indefinitely otherwise the old teacher is the sum of disagreeables and perversities, an uninteresting playfellow for children, an exception to honored old age.

We come to cry "gramercy" to all such representations. If there lives one of such a cast he is of all men most miserable. If all who have been worn down in this ill-requested and arduous profession have not a "green old age" and abound not in the comforts and superfluities of life, let not the ingratitude of a community who have underrated their services, amuse itself at their deprivations and their foibles. Let not parents who have never been able to control their own children stigmatize him, who, even by unpleasant, because indispensable expedients, has supplied their neglect of duty. Let not the fop who gleams in broadcloth, charged at his tailor's, despise the well-brushed threadbare coat of the decaying teacher—it is paid for. Let not the man of science nor the general scholar, nor the imaginative genius contemn him who imparts the skill to read their productions, or disciplines the powers of discrimination and thought to understand and appreciate them.

It is not enough, however, to protest against the injustice which attaches to the teacher's old age such peculiarities as those above mentioned. It is better to deny the truth of those sketches which lively writers have given of old and worthy teachers.

It is not intended to assert here that the old age of the teacher has no peculiarities. It possesses them and they are often disagreeable enough. But has not every rank and every condition of society its proportion of disagreeable septuagenaries? Is the teacher the only being who soils the purity and artlessness of innocence by collision with the world? Does he alone become opinionated in trifles and hostile to innocent enjoyment, and garrulous over youthful exploits? Is he of all others the man who obtrudes upon younger minds unasked advice, and *esays to be an oracle of wisdom*? Such has not been the result of our observation. The truth is, old age has its peculiarities. *They are confined to no condition, they embrace no singular temperaments.* The caution of age is as much an attribute of

the statesman and the sage, of the general and the merchant, as it is of the teacher. The pertinacity of the teacher, though exercised upon different objects, is no greater than that of the lawyer who has retired, or the physician who magnifies the efficacy of some remedy of his own discovery. The man who, looking upon Niagara, calculates its cubic contents as a problem in arithmetic, is no more a disregarder of sublime Nature than the worn out Mammonist, who, in the days of his youth, would have vexed its hydraulic power to turn a hundred thousand spindles, or than the artist, who, for gain, would have daubed a bad sketch of its sublimities.

Age has its peculiarities. If they are based upon virtue, if they are the result of deliberate and well-tryed practice in youth, let not their prominence, which then escaped our notice, disgust us as they stand in contact with eternity. The qualities which the young observe as disagreeable in the aged are, generally, the virtues and vices of the former stripped of their ornaments or their cloaks. The transparency of age often corrects the estimate which we have formed of earlier days, and shows us a churl where we once saw a gentleman, dressing in wondrous beauty and grace much that was undiscovered in the morning or meridian of life.

If we should assume what is often taken for granted, that the pursuits of early life leave their ineffaceable impressions upon all subsequent character, we might expect to find among old teachers, who have received the rod of honorable discharge, many who would unite all the accomplishments of the well bred and agreeable gentleman with the higher qualities of exalted manhood and respected old age. The purity of motive which must generally influence the choice of their calling and the dignity and respectability of the calling itself, are eminently calculated to free them from the dross which is connected with most other professions. The impressible and confiding children who daily wait upon their will and imitate their defects as well as their excellences, must strongly enforce upon their minds the importance of circumspection and love. The vast stake played for by the powers of good and evil, and which they hold deposited in their hands, must ever make them vigilant to restrain vice and encourage virtue. The amount of investigation necessary to exhaust the simplest study of the school-room, and the preparation to teach in the most effectual manner what is treasured up in their own minds, must beget habits of systematic reading and profitable concentration. A sense of their weakness in controlling even trivial deficiencies, will lead them to refer to the aid of Him "who fashioneth the hearts of men alike," and by constant reference they will become of those "who walk with Him."

Such teachers have we known in the dew of their youth. Such teachers will have an honored old age. The blessings of the generations who have passed under their instructions and followed their examples will surround their declining days with an enjoyment exquisite in kind and unlimited in degree. On the verge of life they will thank God that they have been privileged to be the counsellors of youth, to escape the temptations and the vices which beset those who crowd the busy thoroughfares of life, the hardening influence of wealth, the burning fever of fame, and the bitter remorse of an ill-spent life. Such teachers still remain among us, undimmed in intellect, unswerving in virtue, fathers of elevated and high minded sons and daughters, exemplars of the social virtues and religious affections, silvered for the grave, expectants of the great reward. K.

FIRST, SECOND, AND THIRD PERSONS.

THE origin of these terms seems to have been the following. The actors in the ancient drama wore masks appropriate to the characters which they represented, and with the mouth so constructed, that the voice, in passing through it, became louder. These masks received in Latin the name *persōna* (*persōno*, *to sound through*). This word came, at length, to signify, not only the mask, but also the character or personage denoted by the mask; as in the familiar expression, *dramatis persōnæ*. By the rules of the ancient drama, only *three* characters or *persons* were allowed to take part, at any one time, in the dialogue. These characters were styled according to their importance in the drama, the *first*, *second*, and *third persons*. And as

"All the world's a stage,
And all the men and women merely players,"

it was natural that these terms of the theatre should be borrowed to denote the part which each individual performs in the general dialogue of life. Accordingly, the individual speaking, as holding the most important place in the dialogue, was termed the *first person*; the individual addressed, as holding the place next in importance, the *second person*; and whoever or whatever else was introduced in the conversation, the *third person*.

Crosby.

LIBRARY FOR THE TEACHER'S TABLE.

ABOUT eighteen months since, feeling the want of books of reference in my school, I proposed to my pupils to purchase, by subscription, a small collection of the most useful works for reference, and place them upon the teacher's table, to be for ever the property of the school, subject entirely¹ to the teacher's control.

The regulations prescribed were, that no book should be retained at a scholar's seat longer than the time during which he was actually engaged in reading; that the subscription should be strictly voluntary, and that the amount subscribed must be, at least, twenty-five cents, to entitle the subscriber to the right of using the books; and that, as new members joined the school and paid their fee to the teacher, new works should be added to the library. With a little aid from teachers in starting, a purchase of the fourteen volumes of the *Encyclopædia Americana* was first made. Since that time, however, new members have joined the "Reading Club," and *Ure's Dictionary of Arts, Manufactures, and Mines*, and *Anthon's Classical Dictionary*, have been added and nearly paid for.

It is not proposed to add to the library any but books which are strictly works of reference.

The practical operation of this plan has by no means disappointed my expectation. Our pupils have cordially adopted the suggestions and restrictions of their teacher, and the books have been used as much, perhaps, and no more than they ought to be.

Upon referring back to our school-boy days, we can all remember how much inquisitiveness we have often felt as the world was opening to our view, and new subjects brought to our minds. And how much satisfaction would it have afforded us, could that inquisitiveness have been immediately satisfied. It is just such wants of the inquisitive young mind that our library was intended to meet.

This very day in which I am writing, for example, one of my boys held out to me a small piece of mineral substance, which presented so much the appearance of being filled with gold, that he could not refrain from asking me what it was. I informed him that I supposed it iron pyrites; related an anecdote of a man who was so confident that the iron pyrites found upon his farm was pure gold, that he believed that every one who endeavoured to undeceive him was laying a plot to get his farm away from him and secure the mine, and thus persisted for years in the idle delusion; and then I referred to the library for further information. Under the article entitled "Iron," the inquisitive

boy found all that he desired respecting the bit of mineral, which had filled his mind with dreams of wealth and California.

In his reading lesson, does the pupil wish to know the history of the author of whose speeches he is reading extracts, or to unravel the mystery of some classical allusion, he has only to consult the library on the table.

In his Natural Philosophy, does he meet the names of Humboldt and Davy, the library tells him who they were.

In a word, our library, unlike a library for general reading, answers, in a few words, almost any question which may present itself to the mind of the inquisitive boy. It gratifies his curiosity, smooths the path to science, adds to his store of knowledge, and often solves his perplexities and relieves his doubts. More than all, it cultivates a taste for general literature and the accumulation of knowledge.

MATHEMATICAL CURIOSITIES.

WE have all heard of the curiosities of Literature, of Science, and of Nature; but the curiosities of Mathematics sounds almost like a paradox. Yet, I believe, the celebrated Hutton once published a work upon this very subject. Indeed, the whole subject of Geometry is a curiosity to me. The results of the demonstration of the "Carpenter's Theorem" are both surprising and wonderful. Who could have suspected that a truth so pregnant with results of the utmost importance in the sciences and the arts, could linger about the three straight lines of a triangle? And yet what wonders has that invisible truth accomplished.

There was always a mystery, to my mind, in a "magic square." I could never see why it should be necessary, from the nature of numbers, that the square numbers, 9, 16, &c., together with all the numbers less than themselves, can be so arranged in the 9, 16, or more, small squares, into which a larger square figure has been divided, that the amount of each column of squares reckoned vertically, horizontally, or diagonally, would give in all cases the same result.

For example, let the reader consult the magic square below, the sum of each of the columns of which is 34, in whatever direction added.

1	15	14	4	34
12	6	7	9	34
8	10	11	5	34
13	3	2	16	34
34	34	34	34	34

Mathematicians sometimes amuse each other by demanding the product of 2s. 6d. into 2s. 6d., and the like. Problems of a similar character are given in one of our most popular arithmetics of the present day. Now I cannot conceive how multiplication can be performed, unless one of the factors is *really*, if not apparently, an abstract number. Hence, if a friend were to ask me to multiply "two and sixpence," by "two and sixpence" or 25 cents by 25 cents, I would reply by asking for the square of 9 onions, or the product of 7 horses into 5 baskets of chips. The error in the case has arisen, perhaps, from the fact that something apparently similar is observed in the operation of duodecimals. Now both a linear foot and a square foot are abstract terms, but a cubic foot is not. Who can give the product of a cubic foot into a cubic foot? A yard may be multiplied by a yard, but not a yard-stick by a yard-stick, or a cent by a cent, or a shilling by a shilling.

At one period of my teaching, I frequently had occasion to obtain the square of a number; and the method which I adopted has always seemed to me superior to any of the short methods which are found in the books. It was based on the general proposition that $(a + b) \times (a - b)$ produces $a^2 - b^2$. Now, if any number a is increased by any number b for one factor, and diminished by the same number b , for the other factor, the product of the factors will be the required square of the number in question, a , wanting the square of the second number, b . To the product, then, should be added the square of b , and we have the square required; for $a^2 - b^2 + b^2 = a^2$. But what is the advantage of adding to a , or subtracting from it, any quantity? I answer, it usually affords an easy multiplier if skilfully performed, and greatly facilitates the operation. For example, let it be required to square 996; if 4 be subtracted for one factor, and added for the other, we have $992 \times 1000 = 992,000$, which is the square of 996, wanting the square of 4, namely, 16. Then the square of 996, is $992 \times 1000 + 16 = 992,016$.

I add several examples.

$$a^2 = (a - b) \times (a + b) + b^2 = a^2 - b^2 + b^2 = a^2$$

$$96^2 = 92 \times 100 + 4^2 = 92 \times 100 + 16 = 9216.$$

$$105^2 = 110 \times 100 + 25 = 11025.$$

$$89^2 = 78 \times 100 + 121 = 7921.$$

$$99^2 = 98 \times 100 + 1 = 9801.$$

$$58^2 = 66 \times 50 + 64 = 3364.$$

$$9999^2 = 9998 \times 10000 + 1 = 99,980,001.$$

All such questions may be solved mentally with great rapidity.

From the nature of our system of notation many curious results come from the use of the number 9; for, since 9 is one less

than 10, if it be added to any number, the unit figure in the result must be one less than the unit figure in the number to which the 9 is added, whenever the number of tens is increased by one. Hence, the sum of the digits of any number can never be changed by adding 9 to the number, — except when zero stands in the place of units, in which case the sum of the digits will be increased by 9. It therefore follows, as it will be perceived by beginning with 9 and adding 9's indefinitely, that the sum of the digits of any multiple of 9 will be 9, or a multiple of 9; for in the numbers 9, 18, 27, 36, 45, 54, 63, 72, 81, 90, the tens are 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, and the units 9, 8, 7, 6, 5, 4, 3, 2, 1, the ratio of increase in the one case being equal to the ratio of decrease in the other. The sum of the digits is, therefore, the same in case of each of those numbers. If the sum of the digits of any multiple of 9 be subtracted from the number itself, the result will evidently, also, be a multiple of 9; for if, by beginning with 9, as above, and adding 9's indefinitely, we obtain an indefinite series of numbers which are multiples of 9, and the sum of whose digits, also, is 9 or a multiple of 9, then the reverse process of beginning with any multiple of 9 and proceeding down the same series by subtracting 9's, will also produce multiples of 9; thus, $81 - 9 = 72$; $981 - 18 = 963$, the results being multiples of 9. But the same is true of any number, as well as the multiples of 9; for if 81 minus the sum of its digits equals 72, then 82, 83, 84, &c., minus the sum of their digits, respectively, must be equal to 72; namely, $82 - 10 = 72$; $83 - 11 = 72$; for the subtrahend increases as fast as the minuend increases. Hence the general rule; namely, *If the sum of the digits of any number be subtracted from the number itself, the result will be a multiple of 9.*

This fact may be made the source of amusement. Ask a friend, for instance, to place some number upon paper and subtract from it the sum of its digits. Then tell him to erase one of the digits (not a zero) of his remainder, and to reveal to you the rest, and you will inform him, immediately, what figure he erased, although you know nothing of the number he selected at first, and have seen nothing of the operation. He proceeds as follows: $97 - 16 = 81$. He erases the 8 and reveals to you the 1. You answer that he has erased an 8, (for it requires 8 to be added to 1, to make a multiple of 9.) Your friend is astonished that you answer so correctly without what he considers sufficient data. For reasons similar to the above, if the figures of any number be reversed and subtracted from the number itself, the result will always be a multiple of 9; thus, $83 - 38 = 45$; $716 - 617 = 99$; and $80 - 08 = 72$. This fact, *also, may be made the source of amusement*; thus, $642 - 246 = 396$. But the sum of the digits of 396 is 18, a multiple of

9, and if your friend should show you the 3 and the 9, you would know that 6 had been erased, for $3 + 9 = 12$, and $18 - 12 = 6$. The word *abstract* in this article is not used technically.

THE TEACHER'S CHARACTER.

THE character of the teacher should be distinguished by moral excellence ; yet while *he* peculiarly feels this, how much danger there is that the lofty aims and pure spirit which alone can give vitality to the routine of school occupation, gradually fade from his mind, and *that* labor which should ennoble, come to be mere drudgery for bread.

The failures of a teacher in his occupation are not like the failures of most other men, whose effects are often limited to the individuals themselves. By any one act, it is true, he touches but a single link in the stupendous chain encircling the universe, yet who is able to trace the electric principle which that touch imparts? And because consequences, only less than infinite, may flow from the actions of every day, he is under the stronger obligation to renew often his impressions of duty, to contemplate often that standard of excellence in his profession to which interest, no less than duty, should prompt him to aspire.

It is a theory of Swedenborg, that every individual is surrounded by a sort of spiritual atmosphere, which emanates from his interior being, revealing him more or less vividly to the souls around him. Does not this idea beautifully illustrate that unspoken language of look and manner, often so much more expressive of character, and so much weightier in its influence, than any mere words or acts? It is this often unconscious utterance of the soul which has so wondrous a potency in the school-room. What the teacher says and does is not all that determines his influence with the child. His own temper, his ruling principle of life, has a power, all unthought of, indeed, over that young spirit. If his heart is swayed by an unholy spell, if vanity, passion, or pride, if one of these, or any other form of selfishness, controls his own being, that spiritual thralldom tells, he dreams not how powerfully, on the impressible hearts entrusted to his keeping. He may seek, with ready intellect and tireless energies, the execution of the best plan, yet fail to secure the true interests of his pupils, — nor even win their love. He who would form to the highest excellence the hearts committed to his moulding hand, must be himself possessor of *that excellence*. Such a one should be, indeed, loftily endowed. *His life, embracing but the single purpose, to do God's will, is*

an out-breathing of love upon all. In union with this wealth of fervent sympathies, is a mind vigorous and well disciplined. What a delightful world of which that being is the centre. The trustful tranquillity that makes a heaven with him, the hope and love rufing there, seem transfused, — say it is mysteriously, if you will, — into those héarts which he has drawn so closely to his own, — the while an Unseen Hand keeps ever overflowing the fountain whose gushing treasures “beauty and blessing scatter still.”

The truly worthy teacher engages in the duties of his vocation seeking constantly to promote the present enjoyment, while he labors to secure the mental progress, of his pupils; yet both these objects are subordinate, in his view, to something higher — even their spiritual elevation. His heart acknowledges that obligation from which they who *will*, may *not* free themselves — “to love his neighbour as himself.” For himself, he craves most earnestly the purification of his own nature — soul-progress. Fervently, constantly as he seeks this for himself, with no less assiduity, with equal zeal, seeks he the same blessing for all, and specially for these little ones, whom Providence has given to his charge awhile. To guide these in the right way, to establish them therein, — this is the earnest purpose of his heart. And as he thus onward leads them, it is the *felt* eloquence of his own life which gives to his moral teachings their resistless efficiency. That life says to them, day by day, It is more blessed to do good than to receive it. It is better to obey God’s will than to secure a present pleasure by the slightest wrong. These are felt to be living convictions, in which his own spirit rejoices, not dry, ineffective sentiments, quoted merely to give weight to the teacher’s authority.

In almost every school, the chief embarrassment of the teacher arises from the misconduct of a few individuals, whose unamiable or vicious dispositions have never been properly restrained. And it is only a teacher of high moral feeling, who can operate successfully in reforming these perverted ones. Unattractive as they are, he looks on them with an eye of love. Their very degradation gives them higher claims on his compassionate interest. Many of these, who seem wholly evil, need, he finds, but patient kindness to develop in them much of good. And with all he labors, in untiring love, sowing tearfully, perhaps, yet not without hope that he shall yet “reap in joy,” for it may be, that some single seedlet of truth shall yet bring forth a rich harvest, even from that reluctant soil.

How delightful an example for the teacher’s imitation have we *in the character of Dr. Arnold*, of whom his biographer truthfully says, “His pupils must needs have caught a sympathetic thrill from a spirit earnestly at work in the world, whose work was

healthy, sustained, constantly carried on, in the fear of God, coupled with such true humility, such an unaffected simplicity, that others could not help being invigorated by its feeling." Another, who knew him well, says of him, "Nothing weak or inconsistent, no vanity or passion, ever marred the perfect impression of his ability, his simple, manly earnestness, his high standard of duty, his devotion to what he felt his appointed work. What wonder if *many* were formed upon his character?" Many, indeed, *were* formed upon his character, who bless the age which they now adorn, extending widely an influence derived at first from his consistent beauty of life. Were all New England teachers such as Dr. Arnold, in devout conscientiousness, in tireless devotion to duty, might we not hope to see the dawning of that brighter day, when the follies and errors which now deform society shall disappear, to be replaced by that true nobility and grace — the growth of Christian principle. F.

RELATION BETWEEN TEACHER AND PUPIL.

It is common to hear of the trials and difficulties of a teacher's life. They are numerous and peculiar. Few can justly estimate them. Even teachers themselves often give them a false estimate. Some are overrated, and some receive not their due weight, and others, again, are only imaginary, or are only so far real as the imperfections of teachers themselves make them so.

Some parents, whose management of a few children of their own is not very successful, over estimate a teacher's labors, in ordering his school of fifty, or, may be, of two or three hundred scholars, with their very diversified dispositions, habits, and home influences. For large numbers conform much more readily to the definite arrangements of the teacher than such persons suppose. Children, as well as older persons, can perceive the necessity of rules for the regulation of numbers acting together. There is a general tendency in man to conform to the rules of lawful authority. Even a mad man, whose friends have been obliged to bind, or cage him, to protect themselves and property from extremes of violence, on being received into a public hospital is relieved of his straight jacket, and associated with others like himself. He soon becomes comparatively calm, submitting readily to the rules of the place, to the great astonishment of his friends. The spring-lock on every door, the absence of all loose furniture, the strong but comely structure of his apartments, the extreme neatness everywhere prevalent; also the

kindness of his physician and attendants, with their official character, have accomplished what could not be done by many friends in his own house.

Irregular attendance is a source of more trouble and discouragement to a teacher than any but teachers can possibly conceive; and the aggravation of the evil is that it is not appreciated by parents, especially those who are the authors of that large portion of the evil which, with due consideration, might be avoided.

But I propose to speak more particularly of those difficulties which arise from a misconception of the proper relation between teachers and their scholars.

This relation, as near as circumstances admit, is that of parent and children. It is a relation which calls for the exercise of love, by way of compassion and hope, in view of the pupil's failings, and by way of joy and hope, in view of their excellences. These are none other than pleasurable emotions, and cannot be experienced without the mutual benefit of both parties. If a teacher always consider himself thus related to his pupils, he will find ample scope for these pleasurable emotions, as every circumstance in connection with his pupils, whether commendable or otherwise, will touch upon a chord in the teacher's breast that will vibrate harmony. True, that harmony may sometimes be of a minor strain; nevertheless, the effect upon the nervous system will be healthful. That deep interest in the pupil which is appropriate to this relation, will always attune the nerves aright; will always discover the mitigating circumstances, and perceive the force of those apologies which confiding though erring childhood always has to extenuate its faults. It disarms those bristling suspicions that are ever ready to spring forth unbidden, to accuse and prejudge seeming errors. It will also investigate the real case, probing to the extent of the moral disease, and will not fail, from mistaken kindness, to make the proper application, having regard to the future welfare as well as the present comfort of the pupil.

But as a matter of fact, many teachers act upon quite a different view of their relation to their scholars; and, as a natural consequence, the scholars adapt their conduct to this different view. From this source arise a vast many troubles, and those of the very kind that wear out a teacher, ruining his health and temper, and hindering his usefulness in the profession. They act in the relation of despot and subjects. The school-room is the teacher's dominion; there he makes his laws, or proclaims his will. It is an important part of his duty and labor to maintain respect for his authority and laws. To do this he is vigilant to discover every breach of order, and prompt to visit it with *"its just recompense of reward."*

Under the most favorable circumstances, judicious rules, just judgment, persevering vigilance, and promptness of action, a school managed upon this plan may have the semblance of prosperity, and, indeed, the reality, so far as relates to the advancement of the scholars in their several studies. But there is one important particular wherein this government is not successful. It is not agreeable to human nature. Although scholars may, for a time, submit to it, under the favorable circumstances above described, yet there will always be an under current of feeling opposed to it, ready to break out, on any favorable opportunity, into overt acts of rebellion. There will be a distance of feeling and manner between teacher and scholars, both in the school-room and elsewhere; and the teacher can never rely upon those scholars to volunteer in his behalf, or suppress their rejoicings in his adversity.

But let a less able man undertake to manage a school upon this principle, and he will find his plans thwarted in one way or another continually. The hostility existing will manifest itself in every possible way that juvenile ingenuity can invent. The first thought on the promulgation of a new law, is to discover some way by which it may be evaded or resisted. Not unfrequently do the rebels assume offensive measures, and carry the war into the territory of their common enemy; and many is the teacher who has been compelled to abdicate his throne, and retire from the unequal contest.

A young teacher, who is ambitious of reputation, who has high aspirations for an orderly and quiet school, whose delicate nerves are sensitive to every misdemeanor, even magnifying trifles into importance, with the other fitting qualities, acting upon one system of government, would be a valuable acquisition to any school. Both the teacher and school would thrive, and years would not obliterate the grateful remembrance in which that teacher would be held. But acting upon the other system of government, such a teacher would be sure to fail. The disappointment from the ill success of his efforts, and the friction upon his nervous system, would soon render it expedient for him to "resign on account of his health," even if he were not unofficially reminded that such a course would be acceptable to his employers.

It is chiefly from this cause that teaching is an unhealthy business. The mere labor of teaching is no more injurious to health than the same amount of mental labor in any other department. Some teachers naturally of a feeble constitution, enjoy better health than others more favored physically, but whose mode of managing their schools is not so favorable to their health; as a mother will endure extraordinary labor and watchfulness for her sick children, without suffering; but let her be

called to put forth the same efforts for those in whom she feels no particular interest, and nature is soon exhausted.

It therefore behoves teachers to consider well the relation which they should sustain to their pupils. It is important not only in regard to the welfare of the immortal beings committed to their charge and training; but also in regard to their own reputation, peace, health, and consciousness of being beloved and held in grateful remembrance.

R.

EUPHONY.

IN the study of the Greek language, a knowledge of the laws of euphony constitutes one of the most important elements of success. Our English grammars, however, scarcely mention the word. Although the less delicate ear of the Saxon demands less of euphony than did the ear of the polished and sensitive Greek, yet there are peculiarities in our English tongue, whose explanation is found in the laws of euphony alone. In the English language these laws demand

1st, That some portion of the termination of the familiar words *an, mine, hers, yours, none, &c.* shall be dropped whenever the sound is disagreeable to the ear; *i* final becoming *y*. Hence we say *a cat*, not *an cat*; — *her bonnet*, not *hers bonnet*. *This book is mine, &c.* Now to say that *mine* is not in the possessive case because *mine book* does not sound well, and should be changed to *my book*, is equivalent to saying that a euphonic change is an etymological change. The same argument would prove that in the phrase "*an idle boy*," *an* cannot belong to *boy*; because, when *idle* is omitted, the phrase becomes "*a boy*," not "*an boy*."

In like manner the Greek employs or omits the letter *n* (nu) in various cases, and for similar reasons. Are not some of our grammarians in an error in respect to this matter?

2d, That letters so situated as to be articulated with great difficulty shall be omitted, or "silent," in the pronunciation of a word; as *c* in *czar*; *gh* in *might*; *b* in *debt*.

3d, That letters may be dropped to prevent a disagreeable hiatus in pronunciation; as *a* in *extraordinary*.

4th, That when particular stress or accent is laid upon a syllable which consists of but few letters, that syllable may be allowed another letter, as if to aid in withstanding the impetus of the stress or accent; as the second *r* in *deferring*, and the second *t* in *befitting*; but *visiting* and *concealing* have no such privilege; for the former is not accented on the penult, and the latter has already a double portion of vowels in the penult.

WHY SHOULD WE LOVE OUR PROFESSION?

MANY important reasons might be adduced to prove that every man should be zealous in and love the service which God bids him perform; but is the office of teaching destitute of its peculiar attractions? Has it no charms, nothing worthy of our love? Is the school-room a solitude for our affections, like the gloomy caverns to the quarry slave? Let us look about us for a reply. The two leading duties of our profession are the exercise of government and the communication of knowledge, both of which, we boldly assert, without fear of contradiction from any who has studied the philosophy of our nature, are in themselves *agreeable*, and not disagreeable operations of the human mind. They are congenial to our very nature. Man, whom God made the lord of his creation, is proud of his birthright, and delights in the exhibition of his superior power. It is a truism that man loves the exercise of power, and it is equally true that he naturally delights in the communication of his knowledge. Else why that feverish haste to announce an accident or to repeat a tale? Why does Rumor fly upon the wings of the wind? Why is every wondrous story rehearsed in every ear? What means the speed of the news? The fleetness of the horse is outdone by the power of steam; the carrier-dove, with his little message, outstrips the steamboat and the car; and now the very lightning is bidden to tell the events of the day; and so strong is the love of communicating to others our knowledge and our thoughts, that inspiration has laid upon us the special injunction to "bridle our tongues." Whatever there is, therefore, that is disagreeable in the profession of teaching, must be found in its circumstances and not in the intrinsic nature of the employment. Let us, then, look at the circumstances, and see if they are so very much more embarrassing than those of the other learned professions. The sources of a teacher's income are certainly more reliable than those of the clergyman, the lawyer, or the physician; and no person's leisure hours are so free from liabilities to annoyance as those of a teacher. Unlike the clergyman, his sabbaths and his evenings are entirely his own. Unlike the lawyer, no distant court calls him from his family and his home; no drunken client disgusts him with his presence; no perjured villain tempts him, with a bribe, to violate his conscience by defending the guilty and sacrificing the innocent. Unlike the physician, no stranger disturbs his midnight repose, or den of sickness, filth, and poverty demands him to breathe its pestilential air. And while it must be confessed, that, compared with the teacher who *has no love for his employment* and is content with an *endless routine of daily exercises*, either of the other three has a decided

advantage in respect to variety and change of employment, which are always agreeable to the active mind, yet when all things are considered, it is somewhat difficult to see why, for desirableness of employment, the successful teacher should choose to exchange with either of them. I might also add, respecting the comparative independence of the four professions, that, so far as my own observation has extended, teachers, as a class, are forced to resort to less machinery and humbug to keep up their popularity, than either of the other three. And they rise far above them in respect to the freedom from discord in sentiment and feeling which exists in their profession.

Still it cannot be concealed that there exists a notion that it is more honorable and desirable to be a clergyman, a lawyer, or a physician, than to be a teacher; and perhaps we may be called upon to account for the existence of such a notion, so generally entertained, if it is not founded upon reason and truth. These professions have certainly acquired dignity from their very age; and age always secures regard. The titles, too, of Reverend, Esquire, and Doctor, throw an artificial lustre over their possessors. The formality attending the preparation and admission of members has, heretofore, given them a degree of character and standing which otherwise they might not have obtained. Add to all this the power of association, the influence which their societies and conventions have had, for centuries past, to give tone and firmness to their respective professions. They have, too, a common sentiment, their rights and privileges are more distinctly defined; and in these respects it must be confessed they *have* had a decided advantage over the teacher. But these advantages (for such, indeed, they are) are now to be enjoyed by the teacher, and no profession is at this moment advancing so rapidly in securing the benefits of associate action, as the profession of teaching. By the influence of our associations, we are rapidly acquiring a common sentiment, by which our rights are defined and secured, and our professional dignity and respectability confirmed. Our profession, too, is rapidly securing the popular attention and regard, and fast establishing a substantial character in the public mind.

I will close my remarks upon the reasons we have for loving our profession, by asserting, that if we add to it the artificial adornment of lofty titles and the more substantial attraction of inviting salaries, I have no fear but that men of the highest talent will seek to join our ranks. They would soon learn that a class of intelligent youth are as agreeable companions as contentious and drunken clients, or the tenants of the sick room, and *would conclude, after all, that Socrates and Plato were engaged in as dignified an employment in teaching philosophy and virtue*

to the youth of Athens, as in pettifogging in courts amidst the wretched victims of vice, or in dealing out rhubarb and senna in the purlieus of the city.

DISTINGUISHED PERSONS.

THE following Table needs an apology, perhaps, for its length. It was commenced with an indefinite notion respecting its probable extent; and now that it is completed, our limited time does not permit us to prepare another article as a substitute. The Table is primarily intended to exhibit the longevity of distinguished persons; but other facts have been added as space permitted. It would be interesting to have divided these names into classes, and to have given the comparative longevity of literary, political, and military men; but it would be difficult to tell to which class such men as Washington, Cromwell, or Sheridan, belong; and it is the better course, perhaps, to assume the alphabetical order, and leave the reader to make what use he chooses of the Table. It may be remarked, in reference to the ages of the persons mentioned, that, if it be true that "whom the gods love die young," it is not true that men of great talents are special favorites of the gods. The haste of preparation must excuse omissions and mistakes. The column at the right denotes the age of the several persons mentioned at the time of their death; or, in the case of living persons, at the present time.

Adams, John, pres. of U. S. A., born in Braintree, Ms. 1735,	91
Adams, John Q., pres. of U. S. A., born in Braintree, now Quincy, 1767,	81
Addison, the celebrated English writer, born in Wiltshire, 1672,	47
Alcibiades, the Athenian, grandson of Pericles, born at Athens, B.C. 450,	45
Alexander, the Great, born at Pella, in Macedonia, B.C. 350,	32
Alfred, the illustrious king of England, born 849,	51
Angelo, Michael, the great Italian painter, born at Caprese, 1474, about	73
Antony, Mark, the celebrated Roman, born B.C. 86,	56
Aristotle, the Greek philosopher, born at Stagira, 384, died by suicide,	62
Ascham, author of the Schoolmaster, born at Yorkshire, 1515,	53
Augustus, the Roman emperor, born B.C. 65,	76
Bacon, "the wisest, brightest, meanest of mankind," born in London, 1561,	65
Berkely, Bishop, author of the "Minute Philosopher," born in Ireland, 1684,	69

Blucher, the celebrated Prussian field-marshal, victor at Waterloo, born 1742,	77
Boccaccio, the Italian poet, born at Paris, 1313,	62
Bolivar, the South American patriot, born at Caraccas, 1783,	47
Brutus, the Roman patriot, and assassin of Julius Cæsar, born B.C. 85,	43
Buffon, the celebrated naturalist, born at Burgundy, 1707,	81
Burr, vice pres. of U. S. A., son of Rev. Aaron Burr, pres. of N. J. College, born at Newark, 1756,	81
Burke, the orator and statesman, born at Dublin, 1730,	68
Burns, the Scottish poet, born 1759, son of a gardener,	37
Butler, Samuel, author of Hudibras, born 1612, a farmer's son,	68
Byron, the poet, born at London, 1788, died in Greece,	36
Cæsar, conqueror of Gaul and emperor of Rome,	56
Calvin, the reformer, born in Picardy, 1509, son of a cooper,	55
Campbell, the poet, born at Glasgow, 1777,	67
Cervantes, author of Don Quixotte, born 1547, died at Madrid,	68
Charles V., the illustrious emperor of Germany, born at Ghent, 1500,	59
Charles XII., of Sweden, the celebrated warrior, born at Stockholm, 1682,	36
Chalmers, the great Scottish divine, born about 1770,	78
Chaucer, the early English poet, born at London, 1328, son of a merchant,	72
Cicero, the great Roman orator, born at Arpinum, B.C. 106,	64
Coleridge, the poet, born at Devonshire, 1773,	61
Columbus, born at Genoa, 1335, son of a poor wool-comber,	70
Copernicus, the great astronomer, born at Thorn, 1473,	71
Cortes, the conqueror of Mexico, born 1485,	63
Cowper, the poet, son of a clergyman, born 1731,	69
Cromwell, protector of the English commonwealth, born 1599,	59
Davy, the philosopher and chemist, born in England, 1779,	50
Demosthenes, the great Grecian orator, born at Athens,	60
Descartes, the French philosopher, born 1596, d. at Stockholm,	54
Doddridge, the celebrated dissenting divine, born at London, 1702,	49
Edwards, the American metaphysician, born at Windsor, Conn. 1703,	55
Elisabeth, the illustrious English queen, born 1533,	70
Erasmus, the celebrated scholar, born at Rotterdam, 1467,	69
Fenelon, the most celebrated of the French clergy, born 1651,	64
Fox, George, founder of the society of Quakers, born 1624,	67
Fox, Charles James, the great English statesman, born 1748,	58
Franklin, the American philosopher, born at Boston, 1706,	84
Galileo, the natural philosopher, born at Pisa, 1564,	78
Goldsmith, the poet, born in Ireland, 1731, son of a clergyman,	43
Hale, Sir Matthew, the illustrious English judge, born 1609,	67
Hamilton, the American statesman and financier, born in Isle of Nevis, 1757,	47
Hancock, the American patriot, born at Quincy, Mass., 1787, son of a clergyman,	58

Harrison, William Henry, pres. of U. S. A. born in Virginia, Charles City Co. 1773, - - - - -	68
Henry IV., the illustrious French monarch, born 1553, - - - - -	57
Herschel, the astronomer, son of a musician of Hanover, born 1738, - - - - -	84
Howard, the philanthropist, born 1726, died in Russia, - - - - -	64
Humboldt, the traveller and naturalist, born at Berlin, 1767, - - - - -	68
Isabella, the celebrated Spanish queen, born 1451, - - - - -	53
Jackson, Andrew, pres. of U. S. A., born at S. Carolina, 1767, - - - - -	78
Jefferson, Thomas, pres. of U. S. A., born at Albemarle Co., Virginia, 1743, - - - - -	83
Johnson, the distinguished English writer, born at Straffordshire, 1709, - - - - -	75
Josephine, empress of the French and wife of Napoleon, born 1763, - - - - -	51
Kosciusko, the Polish patriot, born 1756, - - - - -	61
Lafayette, the benefactor of America, born at Auvergne, 1757, - - - - -	77
Linnæus, the celebrated Swedish naturalist, born 1707, - - - - -	71
Louis XIV., the celebrated French monarch, born 1638, - - - - -	77
Louis Philippe, late king of the French, born at Paris, 1773, is - - - - -	76
Luther, the great reformer, son of a miner, born 1483, - - - - -	63
Madison, James, pres. of U. S. A., born in King George's Co., Virginia, 1751, - - - - -	85
Marshall, chief justice of U. S. A., born in Virginia, 1755, - - - - -	80
Metternich, the great Austrian statesman, born 1773, and is - - - - -	76
Milton, the poet, author of Paradise Lost, born 1608, - - - - -	66
Mirabeau, so famous in the old French revolution, born 1749, - - - - -	42
Monroe, James, pres. of U. S. A., born in Virginia, 1758, died in New York, - - - - -	73
Napoleon, emperor of the French, born 1769, - - - - -	52
Nelson, the celebrated British naval officer, born 1758, - - - - -	47
Newton, the "creator of natural philosophy," born 1642, - - - - -	85
Paine, the deist, born in Norfolk, Eng., 1737, son of a Quaker, - - - - -	73
Peter the Great, emperor of Russia, born at Moscow, 1672, - - - - -	53
Petrarch, the Italian poet and scholar, born in Tuscany, 1304, - - - - -	70
Plato, the Greek philosopher, born B.C. 429, - - - - -	82
Pliny, the elder, born at Verona, A.D. 23, killed by an eruption of Vesuvius, - - - - -	56
Pompey the Great, son of a Roman general, born B.C. 107, - - - - -	59
Pope, the poet, son of a linen draper, born in London, 1688, - - - - -	56
Raphael, the greatest painter of modern times, born 1483, - - - - -	37
Richelieu, the great French statesman, born at Paris, 1585, - - - - -	57
Robespierre, the notorious French revolutionist, born 1759, - - - - -	35
Scott, Sir Walter, both parents writers, b. 1771, at Edinburgh, - - - - -	61
Shakspeare, the greatest of modern dramatic poets, born 1564, - - - - -	52
Sheridan, the statesman, wit, and dramatist, born at Dublin, 1751, - - - - -	65
Socrates, the great Athenian philosopher, born B.C. 470, - - - - -	70
Swedenborg, the celebrated mystic, born at Stockholm, 1688, - - - - -	84
Talleyrand, the great French statesman, born at Paris, 1754, - - - - -	84
Themistocles, the Athenian statesman, born at Athens, B.C. 514, - - - - -	65

Victoria, queen of England, daughter of the duke of Kent, born 1819, and is	30
Virgil, the Latin poet, born at Mantua,	52
Voltaire, the infidel, born near Paris, 1694,	85
Washington, born 1732, died of a disease in the throat, 1799,	67
Wesley, born 1703, son of a clergyman,	88
Whitefield, founder of the Calvinistic Methodists, born 1714,	56
Wilberforce, the English statesman and philanthropist, b. 1759	74
Williams, Roger, born in Wales, 1598, died at Providence, R. I.	85
Wolfe, the hero of Quebec, born in Kent Co. Eng., 1726,	34
Ximenes, the great Spanish statesman, born 1437,	80
The average of the ages above is sixty-three.	

THE RESULTS OF ONE UNNECESSARY ABSENCE.

1. THE pupil's character is injured in various ways. Habits are not easily corrected, and if a boy learns to think that he may leave his duties as a scholar for trivial causes, for causes equally trivial he will forsake his business when a man. But to proceed to enumerate the immediate results.

2. The time of the teacher and the whole school is wasted while this absence is being recorded.

3. The teacher's time is wasted in reading and recording the delinquent's excuse when he returns to the school.

4. He interrupts the exercises of the teacher, or some part of the school, in finding the places at which his various lessons commence.

5. He has lost the lesson recited yesterday, and does not understand that portion of to-day's lesson which depends upon that of yesterday; and such dependence usually exists.

6. The teacher's time and patience are taxed in repeating to him the instructions of yesterday, which, however, for want of study, he does not clearly appreciate.

7. The rest of the class are deprived of the instruction of their teacher while he is instructing the delinquent.

8. The progress of the rest of the class is checked, and their ambition curbed, by waiting for the tardy delinquent.

9. The pride of the class is wounded, and their interest in their studies abated, by the conduct of the absentee.

10. The reputations both of teacher and school suffer upon days of public examination, by failures which are due to the absence and not to the instruction.

11. The means generously provided for the education of the *delinquent, are wrongfully wasted.*

12. *He sets a pernicious example for the rest of the school, and usually does some actual mischief while absent.*

The question of punctuality, involving, as it does, the just rights and interests of so many different parties, should never be regarded by parent, teacher, or scholar, as a mere question of convenience or expediency, but a question of justice and of honor. Parents do not understand this subject as they should. Many an honest man who would scorn to cheat his neighbour of a single cent, has no scruple in inflicting a great and positive wrong upon a whole neighbourhood, by allowing or requiring the frequent absence of his children from the school.

HOW TO REMEDY TOO RAPID READING.

THE pupil is asked to read, and he dashes on as follows: "When public bodies ar' t' be edressed 'n mermentous ecasions, whn great intrests ar't stake un strong passions are exitd, nothin 'z valubl 'n speech, farther thn 't 's cneted with high interlectual 'n morl ndowmunts."

While this pupil has been reading, the rest of the class, by the request of the teacher, have noted his mistakes, and liberty is given them to correct him, after he is done. As soon as our dashing reader has pronounced the last word, all hands are up, and different boys have noticed different defects. The poor fellow finds that his smart, rapid performance has added but little to his reputation. He finds that he was understood to make some curious pronunciations; as *edressed* for *addressed*, *ecasions* for *occasions*, *cneted* for *connected*, and half suppressed grunts for *an* and *and*. He can hardly believe it was really so, but there is such a cloud of witnesses against him, that he suspects there is some truth in their assertions. When the teacher requires him to repeat the performance, his pride and self-respect induce him to articulate so distinctly as to deprive his classmates of the satisfaction of standing any longer as his critics. Let this process be repeated upon the same sentence until every hearer is conscious of having distinctly caught the proper articulation of every syllable, and the almost uniform result is, that a cure of rapid reading has been effected; for it is not often the case that a pupil can articulate distinctly and read rapidly at the same time. His effort at distinct enunciation begets a slower progress; for the smaller and less emphatic words, as *a*, *to* and *of*, and also the more complicated words, as *inexplicable*, must be articulated slowly in order to be articulated distinctly.

It is remarkable, that rapid readers are usually unconscious that they are such. Our power of measuring the fleetness of *time is very limited*, and many a bashful pupil imagines that he *is an age in accomplishing a task in reading or declamation*,

when the space of time has appeared to those who hear him, but very short. It is, therefore, of but little avail to demand of a pupil to read slowly ; for what seems slow to him, appears fast to everybody else. But let him be commanded to articulate distinctly, which can only be done in most cases by avoiding a hasty and confused utterance, and that is accomplished by indirect means which could not be done by a positive command.

Indeed, when we complain of rapid reading, I mistrust that it is not the rapidity which has given us the offence ; for when we peruse a book by ourselves alone, the mind is pleased with a progress far more rapid than it would be possible for us to make in reading distinctly aloud. Is it not the indistinctness of articulation with which the mind is really displeased ? If this be true, then in requiring a pupil to read more slowly, we are striking not at the defect itself, but at a result of the defect.

SPECIMENS OF LOGIC IN SCHOOL-BOOKS.

THE following extracts are taken from a grammar which has been very extensively used in the schools as a text book, till within the few last years.

"When I say 'John is writing,' the participle *writing* shows what John is now doing ; *writing*, then, may be called a present participle ; hence,

"The present participle expresses what is now taking place, but not finished."

Now, to make still more transparent the admirable logic of the grammar, we will add another example of our own, using, as far as may be, the author's own language.

"When I say 'John *was* writing,' the participle *writing* shows what John *was* doing in some *past* time, but not finished ; *writing*, then, may be called a *past* participle ; hence,

"The past participle expresses what was taking place in some past time, but not finished."

I ask, now, whether the word *writing* has been proved to be a *present* or *past* participle ?

Again : I extract from the same book as follows :

"When I say 'John begins to read,' *to read* is a verb in the infinitive mood ; and it follows, as you perceive, the verb *begins* : hence we say that it is governed by *begins*."

Reasoning in a similar manner upon the phrases "*beginning to read*," "*eager to learn*," "*opportunity to learn*," and "*opportunity for time to learn*," it is inferred that the infinitive mood *may be governed by verbs, participles, adjectives, nouns, and*

pronouns; whenever it follows one of them, and *because* it follows one of them.

This reasoning may also be made very transparent by using another example of our own.

When you see John pushing a wheelbarrow, John is a boy, and he follows, as you perceive, the wheelbarrow; hence we say that he is governed by the wheelbarrow.

Still it is but just to say, that the grammar in question has its peculiar excellences, and has done more, perhaps, than any other work to extend the study of grammatical science in schools in which a more abstruse and logical work could never be extensively used. Pity that Simplicity and Logic should be thus at war.

THE CHINESE LANGUAGE.

THE Chinese language is like no other on the globe; it is said to contain not more than about three hundred and thirty words, but it is by no means monotonous, for it has four accents; the even, the raised, the lessened, and the returning, which multiply every word into four; as difficult, says Mr. Astle, for an European to understand, as it is for a Chinese to comprehend the six pronunciations of the French E. In fact they can so diversify their monosyllabic words by the different *tones* which they give them, that the same character, differently accented, signifies sometimes ten or more different things.

From the twenty-ninth volume of the *Lettres Edifiantes et Curieuses* I take the present critically humorous account of this language.

P. Bourgeois, one of the missionaries, attempted, after ten months' residence at Peking, to preach in the Chinese language. These are the words of the good father: "God knows how much this first Chinese sermon cost me! I can assure you, this language resembles no other. The same word has never but one termination; and then adieu to all that in our declensions distinguishes the gender, and the number of things we would speak; adieu, in the verbs to all which might explain the active person, how and in what time it acts, if it acts alone or with others; in a word, with the Chinese the same word is the substantive, adjective, verb, singular, plural, masculine, feminine, &c. It is the person who hears, who must arrange the circumstances, and guess them. Add to all this, that all the words of this language are reduced to three hundred and a few more: *that they are pronounced in so many different ways, that they signify eighty thousand different things, which are expressed by*

as many different characters. This is not all; the arrangement of all these monosyllables appears to be under no general rule; so that to know the language after having learnt the words, we must learn every particular phrase; the least inversion would make you unintelligible to three parts of the Chinese.

"I will give you an example of their words. They told me *chou* signifies a *book*; so that I thought whenever the word *chou* was pronounced, a *book* was the subject. Not at all! *Chou*, the next time I heard it, I found signified a *tree*. Now I was to recollect, *chou* was a *book* or a *tree*. But this amounted to nothing: *chou*, I found, expressed also *great heats*; *chou* is to *relate*; *chou* is the *Aurora*; *chou* means to be *accustomed*; *chou* expresses the *loss of a wager*, &c. I should not finish were I to attempt to give you all its significations.

"Notwithstanding these singular difficulties, could one but find a help in the perusal of their books, I should not complain. But this is impossible! Their language is quite different from that of simple conversation. What will ever be an insurmountable difficulty to every European, is the pronunciation; every word may be pronounced in five different tones; yet every tone is not so distinct that an unpractised ear can easily distinguish it.

"These monosyllables fly with amazing rapidity; then they are continually disguised by elisions, which sometimes hardly leave any thing of two monosyllables. From an aspirated tone, you must pass immediately to an even one; from a whispering note to an inward one; sometimes your voice must proceed from the palate; sometimes it must be guttural, and almost always nasal. I recited my sermon at least fifty times to my servant before I spoke it in public; and yet I am told, though he continually corrected me, that of the ten parts of the sermon, (as the Chinese express themselves,) they hardly understood three. Fortunately the Chinese are wonderfully patient; and they are astonished that any ignorant stranger should be able to learn two words of their language." — *D'Israeli*.

How would the ill chosen words in our schoolboys' translation of English into Greek and Latin, sound to an old Greek or Roman? Much, we think, like the language of the religious German convert, who, desiring to show that he still felt conscious of being a *great sinner*, declared that he still considered himself a "*great rascal*;" or of the French student, who, when told to *write a sentence about a grindstone*, wrote:

"*I bought me a grindstone, and she weighed sixteen inches in diameter.*"

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HINTS FOR THE SCHOLAR.

LEARN TO FIX YOUR ATTENTION. — The art is to be learned by *trying*. Begin at the beginning of the lesson before you, and endeavor to study without a wandering thought; and if your thoughts do wander, call them instantly back to their duty. Shut out not only every other subject except that of the lesson, but every part and point of the lesson, except the thing which you are next to master. Let every thing beside be to you as if it were not. Be absorbed in the work. Heed not the lapse of time, nor the approach of recess, or of dinner, nor the labor, nor the laziness, of others about you. The habit of attention will certainly be of immense value to you, and *may* be worth as much as your whole being and salvation.

MASTER EVERY STEP IN ORDER. — This means two things; the first, that your progress should not merely be marked by school-terms, or by the leaves of the book, but be altogether, in every part of it, *conquest, victory*. The second is, that it should be *orderly* conquest. To pass *over* a difficulty, instead of mastering it, will only make the next more absolutely insurmountable. The only *easy* policy for you is to be thorough, and understand every thing as you go. If you would make future lessons easy and plain, make yourself perfect master of the present. If you would lay up trouble and difficulty in abundance for coming days and lessons, — if you would pile Pelion upon Ossa, on purpose to be crushed, — then excuse yourself from every thing hard, and take only what is perfectly easy, in to-day's lesson. Do this every day, and when your class shall have finished the study, *you may congratulate yourself on your perfect ignorance of the whole.*

REVIEW MUCH BY AND FOR YOURSELF.—Let not the reviews of your class suffice. If you find the traces of past lessons on your memory growing dim and obscure, go back at once and carve them deeper. It is easier to revive impressions, which are just beginning to fade, than to restore them when wholly vanished. The scholar's economy lies in making and keeping all things in his mind fast and tight. In order to make easy and rapid progress, you need a memory at once so ready and retentive, that when you address yourself to your study it shall pour forth of its stores for your use, just those things which bear upon the present lesson. You need a memory that will secrete, at once and unfailingly, the precise solvent for the difficulty before you. If you would have such a memory, you must win it by diligent care and cultivation. If you would hold your knowledge in fee-simple against every claimant, you must occupy and use it. Turning over new leaves is not progress; but the riveting of old ideas faster, by perpetual use and familiarity, and continually adding to the nucleus of old knowledge some kindred principle or illustration that is new.

LEARN EVERY THING FOR ETERNITY.—Take this rule literally. You will forget soon enough at the best. Your memory will play the part of a treacherous sieve often enough, though you should aim ever so earnestly to hold every thing that you learn in everlasting remembrance. How much more, if you look not beyond the hour of recitation. In that case, you can expect nothing but that the ideas should vanish as soon as they have answered their end. It is the just punishment of such time-serving, that knowledge gained for the mere purpose of recitation is generally as short-lived as its aim and use. If you would retain the knowledge you get forever, you must mingle the element of eternity with it at the moment it becomes your own. Look infinitely beyond all examinations; and, being immortal yourself, make your knowledge immortal too. If science could perish, you might date the term of your intellectual possessions at something short of eternity; but if the things you are learning be true and imperishable, learn them once for all, and forever.

MAINTAIN A MODEST AND HUMBLE TEMPER.—Nothing will so clearly prove you a sciolist as the pride of science. Of course, it must be a simple and undeniable fact that you know, at the very best, but very little. If it be a fact, it is one which it must help you greatly, in every respect, to be sensible of; and of which indeed you cannot afford to be ignorant. If you consider yourself already increased in intellectual goods, you will of course conclude that you have need of nothing, and will take *no pains to learn*. He that thinks he is full, cannot be tempted *even by a feast*. Do not compare yourself with others, especially *not with children*, who of course must be babes in knowledge.

You may well lighten the sense of your *trials*, by thinking how many are in worse circumstances than yourself; but, for objects of comparison, in point of knowledge and virtue, always look above you.

AVOID VICIOUS INDULGENCES OF EVERY KIND. — You cannot have a clear head, nor a truly healthy body, without a clear conscience. Nothing is more effectual to drink up the scholar's spirit, and palsy all his intellectual efforts, than the pangs of shame and remorse. Therefore, govern yourself in all things, according to the plain dictates of duty and the law of God. *Under Him*, and with His help, reign with absolute sway over the subject kingdom of your appetites and passions. Make them submit and own a master, and be not you their slave. If you let pleasure permanently get the upper hand, there is nothing for you but to bid farewell to true wisdom and knowledge. There are many persons, of naturally fine intellectual powers, who are not reckoned insane, yet whose love for study is quenched in the greater love for vicious gratifications, and whose mental vision is strangely dimmed by the thick fogs of corruption in which they constantly dwell. If you would mount up with a true scholar's wings, if you would run your race without weariness and faintness, live ever in the sunlight of a clear conscience. Make the body servant to the mind, and both willing subjects of duty and of God.

SEEK LIGHT AND AID FROM ABOVE. — If the inspiration of God *gives*, it also *increases* understanding. The Maker of our faculties can easily give additional power to the workmanship of his hands. He can breathe new life into your soul, and make you of quick understanding in all your studies. He has unseen avenues to every department of your mind, and is able and willing to give help just when and where help is wanted. It is infinitely fit and suitable, when you set yourself to cultivate and improve that understanding which God gave you, and which is a feeble reflection and shadow of His own, that you should acknowledge the Giver of that understanding, and seek fervently His blessing on your studies, and His aid in all your difficulties. Communion with the Father of your spirit will give you a quick sensibility to truth, as well as duty, a collected attention, a clear judgment, a pure imagination, a clear conscience, with peace of mind, and a studious spirit. These are all essential to your highest improvement and success, even in the acquisition of human knowledge; and you know that without them there is for you no hope of happiness beyond the grave.

"Humility draws a veil over her own graces, and delicately discovers the excellences of others."

DIRECTIONS FOR WRITING WELL.

FOR a man to write well, there are required three necessities : to read the best authors ; observe the best speakers ; and much exercise of his own style.

In style, to consider what ought to be written, and after what manner ; he must first think and excogitate his matter ; then choose his words, and examine the weight of either. Then take care in placing and ranking both matter and words, that the composition be comely ; and to do this with diligence, and often. No matter how slow the style be at first, so it be labored and accurate ; seek the best, and be not glad of the forward conceits, or first words that offer themselves to us, but judge of what we invent, and order what we approve.

Repeat often what we have formerly written ; which, besides that it helps the consequence, and makes the juncture better, quickens the heat of imagination, that often cools in the time of sitting down, and gives it new strength, as if it grew lustier by the going back. As we see in the contention of leaping, they jump farthest that fetch their race largest ; or, as in throwing a dart or javelin, we force back our arms, to make our loose the stronger. Yet if we have a fair gale of wind, I forbid not the steering out of our sail, so the favor of the gale deceive us not.

For all that we invent doth please us in the conception or birth ; else we would never set it down. But the safest is to return to our judgment, and handle again those things, the easiness of which might make them justly suspected. So did the best writers in their beginnings. They imposed upon themselves care and industry. They did nothing rashly. They obtained first to write well, and then custom made it easy and a habit. By little and little, their matter showed itself to them more plentifully ; their words answered, their composition followed ; and all, as in a well-ordered family, presented itself in the place. So that the sum of all is, ready writing makes not good writing ; but good writing brings on ready writing. — *Ben Jonson.*

The greatest and most important discovery of human ingenuity is *writing*. There is no impiety in saying, that it was scarcely in the power of the Deity to confer on man a more glorious present than LANGUAGE, by the medium of which He *himself has been revealed* to us, and which affords at once the *strongest bond of union*, and the best instrument of communication. — *Schlegel.*

PERPETUITY OF INTELLECTUAL EXCELLENCE.

WHAT curious traveller to a foreign land never asks, whether himself, and if himself, then, with him, what luggage may, by the laws and customs of the country, be permitted to enter there?

And could he consistently laugh at any other folly, if, being permitted to gather, all along his track, what would make him a welcome and happy guest in the land whither he is going, he should cumber himself rather with whatever he most certainly knew must be stopped at the custom-house, and not indeed luggage only, but luggage, passenger, and all, seized and cast unceremoniously to the bottom of the sea?

Or, what merchant trading to a foreign port, never asks, What wares, what merchandise on hand, or purchasable, are of free entry there, what taxed, and what contraband of trade? Small profit, and much ridicule, would be his lot, who, little by little, with infinite pains, should gather together a cargo,—the single venture of his life, and carefully, with all hope apparently, should export the same, where, all the while, he certainly knew that, by laws more fixed than those of the Medes and Persians, not a particle of it could ever enter.

So, what reflecting person has never stood in thought, where he must soon stand in reality, on the perilous edge of Time ere it passes; and, standing there, has never asked, Precisely how much of myself and mine, so called, shall I be able to carry with me yonder? If anything, *what* must *perish* on the passage, or be dropped at the landing, and what *survive*? What wealth, what riches, are a permanent possession,—once gained, gained forever;—not to be reached by decay, or moth, or rust; impregnable to external force of every kind, enduring as the fast pillars of Heaven? What, having acquired, shall I lose? What shall I *not* lose; no certain, no possible event reaching to mar the good acquired, the unfading inheritance? And of this complex, miscellaneous result, called *education*, in particular, Will it live and survive the catastrophe of all animal existence? Is it all under one and the same law of perpetuity? Whether the training be moral, intellectual, or physical, is it all alike transferable and transferred beyond the grave; and if not, what part is dropped as useless, inapplicable to the future life, or untransferable thither? Moral character, intellectual training, mechanical skill, do *all* survive; and which, if any, is left behind?

We are treading, it may be thought, in part, on slippery ground, beneath a canopy of darkness. But perhaps Experience is a better light for the future than we imagine. There is something apparently so mysterious in our probable condition in a

future state,—we gaze so intently, so wholly, into the dark cloud that seems at first to rest on the grave and all beyond it, that we forget the evidence within and about us, as to what we shall be. But would it not be strange, if analogy were not some guide in all these inquiries? Does the Great Father of mind put us here to Intellectual and Physical toil, in utter uncertainty whether any lasting improvement, any enduring gain, can thence result to the being we call *ourselves*, beyond the grave? Doth Revelation teach us that the Righteous shall be righteous still; and Reason and Nature *not* teach what is only less cheering and glorious, that the truly wise, learned, skilful, shall be wise, learned, skilful, still? Our darkness is not so great; our encouragements are not so small. We are better cared for. If all is not plain, enough is plain, to guide and stimulate pursuit and search where enduring treasures may be found.

Surely, whatever of scope and enlargement is gained by the *intellectual faculties*, must be permanent. Death hath no dominion over the mind. The shock—that great shock—may jar the machinery of the inner man. The living soul may, for a time, be overwhelmed by the throes and agonies of its dying companion; but from the ashes of the dead, with thick-coming memories of the past, with every faculty, every power, awake, alive, accoutred and at its post, it shall rise and stand, as it stood when the storm and tempest of dissolution came sweeping and crashing over it. Like a gallant ship with sails all set, and banners flying, overtaken suddenly, or aware, by the gale; for a season she is covered and hid from sight by the storm, the cloud, the foam, the wave; and many a pierced heart thinks she has gone forever; but look again, and she is out on the clear blue ocean, pursuing her way in peace and safety. So shall the living mind rise from the agony and shock of dissolving Nature, with all its faculties and furniture unharmed, and launch out on the ocean of eternity to meet according to its character, its own dread or happy destiny.

“Lay up for yourselves treasures in Heaven.” Spiritual good chiefly, beyond a doubt; but is that only meant? Every increment of power, every intellectual gain, every part and parcel of true mental discipline, is a treasure in itself, not the less, but the more, because it may be abused; indeed, no treasure else; and a treasure lasting as the mind, enduring as eternity, worthy to be laid up as a store in heaven. Knowledge is good; why not the power, and every increase of power, to get and keep it? With holy care, as the apple of his eye, does the Great Father of mind guard all true mental progress from being lost or destroyed. *It may be a curse to its possessor; it may be blight and mildew to his soul everlastingly, in exact proportion to its extent; but it must be his own character that makes it so.*

and not its own nature. We may learn and know only to suffer; we may cultivate apprehension, judgment, reasoning, imagination, and memory, only to make us capable of more wrath and anguish. But is the warmth of fire less a good, because, let loose, it layeth low the lofty city, and with it, all the hopes of thousands?

What should efface, what should permanently destroy our intellectual progress, turning us back once more to the beginning of existence, to the alphabet of all knowledge? Not the tendency of such culture, which is ever onward. Not death, which will only remove the rubbish, and leave the inscription clear and plain, — Mortality among the tombs, indeed.

Let us instance in *memory*. Is retribution, for every thought, word, and deed, possible, without the presence to the mind of every thought, word, and deed, of a moral character? And if all moral acts and states can be, must be, and are remembered, by the departed spirit, it will scarce be thought a thing incredible, that all other ideas, once really gained, should be remembered, and, much more, all real advance in intellectual power preserved; which last is indeed the main point, and will easily be admitted, though the possible recollection of all ideas once possessed should be doubted.

Here, then, is real wealth, that cannot be lost. The power, the habit, of attention, gained slowly, imperceptibly, little by little, may *seem*, but can *only* seem, to fail, with our failing tabernacle of clay. It is the exercise of the power, and not the power itself, that is affected by circumstances. It is an intellectual gain, whose natural perpetuity is not the least of its values. The worth of the habit, in this and every view, it is impossible to over-estimate. It is the master-key to the right and happy use of our whole intellectual power. It is the ground and essence of all successful exertion, intellectual, moral, physical. In vain is anything useful attempted without it. It could only be the attempt of brute force, mere impulse, with no chance of success, with a certainty of failure. It is a habit indispensable to be won, and when won, can never be taken away.

A clear and penetrating judgment, too, discerning things that differ, and joining together things that agree, putting light for light, darkness for darkness, good for good, evil for evil, of what priceless value to its possessor. Once trained, disciplined, with care, with pains, under a sense of duty to the Giver of all good gifts, will He let it perish? Will He suffer it to be plucked from the intellectual sphere, where in all dutifulness we have striven to place it, a crowning star? Are we called to purge our understandings from the mists of error, from the delusions of passion, to buy wisdom and instruction, and at no price part with our purchase, without knowing whether, after all, the order of nature

is not that we shall drop the whole and lose all our labor at death? A judgment made keen and strong and true, by its owner's voluntary toil and discipline, impelled in the right direction by an earnest purpose, — will the God who makes the sun to know unerringly its going down, leave it a prey to its original weakness and imperfection? Will he keep Nature to her appointed course, and turn back duteous and disciplined Mind to its worst, its only foes, to delusion, error, and sin?

The good logician, the careful reasoner, who is wise, as the Bible speaks of wisdom, shall wake from death and find his powers and materials ready at his hands, meet for their owner's use. He shall begin just where he left off, at the same round of the ladder, with nothing to retrace, no losses to repair, no scattered stores to gather from among the breakers, where his crazy bark has just gone to pieces. Beginning at the last link of his earthly investigations, he shall pursue the endless chain, link after link, truth upon truth, reaching towards, but never reaching, the Eternal Source, essence and explanation of All.

What danger is there that a cultivated imagination should perish, or wither? Should it be for want of food and exercise, in the spirit-land, in celestial fields, if admitted there, with a free permit and passport to the wonders of the universe? This endlessly creative spirit within us, instinct with life, teeming momentarily with births new and strange, forever knocking at the bars of this our narrow pinfold here, like a bird in its cage, alternately singing and pining, — will its native air be to it nothing but choke-damp, and Ambrosia, poison? Its new wings, and large liberty, only chains, a dungeon, barrenness, and death? That which now tries to soar and build on high, shall soar and build forever. If sanctified, it will be a blessing to itself, and an honor to its Maker; if unsanctified, a curse to its owner; like the cup at the lips of Tantalus, forever inviting, forever mocking.

Our stores of knowledge shall go with us through the great change. They are ours, under God, by indefeasible right, the right of the strongest; what can stop them? The earth holds our bodies by gravitation; we hold our knowledge by a power that only annihilation can destroy. We hold it by our will, in our intellect. Popish Edicts cannot expel it; dungeons cannot chill it; faggots cannot burn it up; death only lets in eternal sunlight on it. Idle, all idle, the thought, the attempt, to divest us, or of our being divested of what we know. Who, or what shall get into our mind, behind our knowledge, to drive it from us? Not a fat and dull popish priesthood, certainly. Not even insanity; for insanity ceasing, *there* are the old ideas, there is the *old knowledge* still, more or less fresh and lively.

How vast the expanse for the mind to range in the future world! Its fields of thought, new and old, how boundless, how

diversified! Of its old fields, the nature and relations of number, quantity, magnitude, the properties and laws of matter and of mind, the character, the relations of man and his Maker, constitute sciences so exact, so beautiful, so true, so important, so interwoven with, and lying at the foundation of the nature of things, that it is impossible they should not be to the just mind, the delightful study of Eternity. Will there not also be language in the land whither we hasten? Are we to look for some unknown, unthought of method of communication? Analogy points us to the old one perfected. Why not language in the spirit-land, not altogether unlike language as it is in this world? Our curiosity is permitted to ask and speculate; but let it not pronounce.

“It shall be the duty of all professors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry, and frugality, chastity, moderation, temperance, and those other virtues, which are the ornament of human society, and the basis on which a republican constitution is founded; and it shall be the duty of such instructors, to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness; and also to point out to them the evil tendency of the opposite vices.” — *State Law*.

Teacher, how much do your pupils know of the history of the world, as *God's world*? Examine them in some part of this history. Take up the creation, the deluge, the Exodus of the Israelites, the conquest of Canaan, the Judges, the kings of Israel, the captivity, or the return of the Jews, the coming, the character, the teachings and works, the death and resurrection of the Messiah, or the early history of His church. See how much they know of the Bible, and whether they need any other instruction as they do biblical instruction. See if the result of your examination does not make you ask, “Am I not in a heathen land? Can there be such ignorance of the Bible in a *Christian country*?”

PUNCTUALITY OF GENERAL WASHINGTON.

WHEN General Washington assigned to meet Congress at noon, he never failed to be passing the door of the hall while the clock was striking twelve. Whether his guests were present or not, he always dined at four. Not unfrequently new members of Congress, who were invited to dine with him, delayed until dinner was half over; and he would then remark, "Gentlemen, we are punctual here. My cook never asks whether the company has arrived, but whether the hour has." When he visited Boston, in 1789, he appointed eight o'clock, A. M., as the hour when he should set out for Salem; and while the Old South clock was striking eight, he was mounting his horse. The company of cavalry which volunteered to escort him, were parading in Tremont Street after his departure, and it was not until the General reached Charles River bridge that they overtook him. On the arrival of the corps, the General with perfect good nature said, "Major —, I thought you had been too long in my family, not to know when it was eight o'clock." Captain Pease, the father of the stage establishment in the United States, had a beautiful pair of horses which he wished to dispose of to the General, whom he knew to be an excellent judge of horses. The General appointed five o'clock in the morning to examine them. But the captain did not arrive with the horses until a quarter past five, when he was told by the groom that the General was there at five, and then fulfilling other engagements. Pease, much mortified, was obliged to wait a week for another opportunity, merely for delaying the first quarter of an hour.

Education never is and never can be finished. When we are trained for one duty, we straightway meet another, for which we must be trained. Nowhere does God say to us, Rest; you have attained; you are perfect. Increasing activity and higher responsibility is the order of things in this, and of course in the coming world. If there is no spot in time or eternity, where we can stop and say, We have done, then there is none where we can say we are absolutely fitted and educated to do, and need no more. Education is never absolute, but always relative. A man may be partially educated for one thing—for one state or period of his existence. He is not, therefore, educated for every thing that may be required of him in every stage of his being; nor *can he more mistake than to think so.* Vain, beyond expression, *all this talk about finishing education.* You might as well talk *of finishing duty and existence.*

LETTER TO A YOUNG LADY,

On the Importance of the Common Branches of an English Education.

MY DEAR YOUNG FRIEND—I know you are deeply interested in every thing that concerns your education. You feel your time to be precious, the field of knowledge vast, your own wisdom small. You are prudently afraid lest you may not turn every one of the few golden days of the rapidly passing spring of life to the greatest possible account. You cannot overrate the importance of making a right selection among the very numerous branches of study within your reach. There are a few general rules which you need only look at carefully, in order to understand and appreciate them, and which, if well settled in your mind, will often aid you in determining which of several things to choose.

Whatever other branches you may study or omit, be sure not to omit those, the knowledge of which is generally diffused through the community. This is no more than a just regard for “whatsoever things are of good report” requires of you. However fluently you may be able to prate about those sciences whose names are so fortunate as to end in *ology*, if you are deficient in the common branches, it will diminish rather than increase your influence, except with the weak and superficial. They, conceiving that what they do not comprehend must be profound, will be quite likely even in your presence to speak of your remarkable powers and extraordinary attainments—a sort of praise which, to discriminating ears, can be no better than sounding brass or a tinkling cymbal. They, whose good opinion is really to be valued, will see through you at once, and pass a just judgment upon your character. Every sensible and intelligent person, from the farmer in homespun, that works with his hands six days out of seven, to the eminent professional man, whose admiration you may secretly covet, will be content with a single glance, and pass by on the other side. The latter will charge his wife to “see that our girls are well taught in the common branches;” while the former will exclaim, in his honest way, “Well, an ounce of arithmetic and spelling is worth a pound of this high flown stuff.” The shrewd girls and boys that grew up at your side, and had only the advantages of the town school, from three to six months in the year, with such moments, besides, as they could snatch from work, for reading, will regard you with a feeling nearly and justly allied to contempt.

Again, these branches tend, more than others, to make you *companionable*. They will pave the way for pleasant and free intercourse with those around you. Were you expecting to take

the veil, or spend your waking hours in an office like a cell, or go through the busy talking world tongue-tied, the case would be different. But nothing of this kind awaits you. You expect and intend, I trust, to be *of* the world as well as *in* it. Demureness and misanthropy claim no blood relation with you, nor are they to be even distant acquaintances of yours. Much as you may wish to confine yourself to a small circle of intellectual and literary friends, in these your days of study, when books are an ever fresh delight to you, and are turning up mines of rich ore at every step, rely upon it, such will not be your destiny. Live where you may, and be your situation high or low in life, you will meet many persons of common minds and limited information. You must be as isolated as Robinson Crusoe, entirely to escape them. Talent and wisdom "from no condition rise." Money, teachers, and books, are often plentiest where every thing else is scarce. You will encounter people of a common stamp in your daily walks in life, even without going beyond the elm that shades your father's door. You will find them too valuable helpers in many a case of difficulty, and learn, ere you are gray, that they are pleasant and profitable friends. To be happy yourself, or to bless those around you, you must stand on common ground with such, as far as knowing the things they know will place you there. Otherwise, you have fewer stepping stones to their hearts and minds, and will both enjoy and profit them less than you might.

These branches are more valuable in themselves than any others, else they would never have become *common*, as they are universally called. It is their utility which has caused them to be selected as the groundwork of school education in every village and hamlet in the length and breadth of our land. They never would have been thus distinguished, if they had not been of the highest practical importance to every individual. It is impossible to read any tolerable newspaper understandingly, without a good knowledge of geography. This is in demand every day of our lives. Arithmetic, too, is absolutely necessary to save one from painful embarrassment and mortifying imposition. It is equally indispensable to the woman who carries her mop yarn to market, or who sells eggs, apples, and confectionary, at the corner of the street, and to her who goes shopping in her carriage; to the girl who sells berries at four cents a quart; to the cook in the kitchen; and to the lady who has domestics thick in attendance on every side. The young lady needs it when she buys her stationery, when she aids her mother in going on errands, and when she heeds her father's request, "*Here, Mary, my old hands tremble, and my eyes do not serve me as well as they used to.*" You just reckon up and see how much I owe Mr. B. for $3\frac{1}{2}$ bushels of corn at 5s. 6d., 2 bushels

and 1 peck of potatoes at $37\frac{1}{2}$ cents, and $20\frac{1}{2}$ lbs. of cheese at 9d." Or he says, "Here, Mary, take the pen and calculate the amount of this note, which has been on interest since May 13, 1836; and I have agreed to discount so much for immediate payment. Take care not to leave out the endorsements on the back." How much the hoary headed man values it, that "our Mary is so quick in figures, and always to be trusted as much as my grown up boys." Her heart is in her mouth, as she sees the tears on his furrowed cheeks, and overhears him, as she goes out of the room, say to her mother, "Well, I don't grudge what I laid out for Mary's schooling. She does not seem a bit proud, though she has studied as many things as Lawyer Wise's daughters. She is as ready as ever to help her old father, and as safe as Master Burnham." How much happiness is crowded into that little minute of the daughter's life. She would not exchange her "figures" for ever so many things that her father could neither understand nor appreciate.

I have seen a wife's eyes sparkle, when her husband has said honestly and proudly, with a little playfulness in his manner, to take off the appearance of boasting: "Well, my wife is about the best book-keeper in my employ. She is the best clerk I can get."

Then, again, when you mingle with children, as an aunt or sister, a mother or a family friend, how much oftener your knowledge of common branches will avail than any thing else, in helping the little ones you so doat on out of their difficulties. "Do, aunt," says one curly headed urchin, "help me some on this 139th page. I have been on this one page two whole days. I shall be so glad when I get through fractions." "And," says the darling niece, the other side of the table, "when you have shown him about that sum, wont you just tell me whether this is the subjunctive or potential mode, 'If I should go to Boston,' and I wish you would tell me, so that I can always know, just as you did about passive verbs." And the still smaller ones wish aunt "would just tell them a story to help them remember their geography, and then they will certainly be willing to go to bed." Such requests as these you must expect often in life. "I never understood this, till mother showed me, and told me how it was," says a bright child, who is helping her companion to solve some hard question; or, "I know who there is to show me this evening; do I not, Anna," casting a knowing glance at her grown up sister.

To her who expects to be a teacher, these things are essential. It is true, some rare attainments do command more money, but they are like costly furniture, seldom called for; while those *branches of which we have been speaking are the very air and water in which those around us live, move, and have their being.*

Besides, these common branches lie at the foundation of the higher and more difficult studies. The more you know of the former, therefore, the faster you can advance in the latter. You can do little or nothing to any purpose without them. Your edifice, top heavy, will totter to its base and crumble about your ears. What can you do in natural philosophy or astronomy without arithmetic; in moral philosophy or rhetoric without grammar; or in history, or almost any thing, without geography? You might as easily practise reduction without knowing how to add and subtract. You must be content with skimming along the surface. If you venture to dive to any depth, it will be a descent without a resurrection.

If, my dear, there is one of these fundamental studies, which you have suffered yourself, or which others have suffered you to neglect, if it be nothing more than the vulgar art of learning to spell; you cannot too soon set about making up the deficiency. Give no ear to the plea, "I do dislike it. I have a natural aversion to it, and it comes so hard to me." Say not, "I can learn these things any time." What can be done any time is most likely not to be done at all. Besides, you cannot afford to remain any longer unacquainted with these essentials. You will suffer daily for the want of them. The ignorance of time past should abundantly suffice. Do not expect to make up what is wanting in a few general lessons. An educated minister, in New England, in a lecture to young men, distinctly recommended to them to acquire geography by general principles; as if Moscow and Ispahan, the Andes and Himmaleh mountains, were not only located on the face of the earth, but their location could be ascertained by general principles. If you take this advice, your knowledge will all be general enough, and none of it particular. But if you wish to be a thorough scholar, you must begin regularly at the A, B, C, and tread patiently the common road. I care not what speed you make, if you are sure-footed, and take pains to traverse the whole ground, details as well as principles. Indeed, on many subjects, the knowledge of particulars alone can lead the way to generals. God has so ordained it, that almost all our knowledge is gained by induction. It is not only the philosopher's, but the farmer's and the mechanic's, and indeed every man's natural way of arriving at principles.

A teacher in one of our large cities, when asked if he found his pupils deficient in such studies as geography and arithmetic, replied, "O, yes; some are, but we cannot *mortify* them by putting them to such branches. They would not bear it at all. Those *who* understand these things succeed better than the rest, but the *others must get along as well as they can.*" I am afraid, before *this*, many of his rich pupils have blushed purple to their foreheads, on account of mistakes into which they have fallen for want of those things, which it would have mortified them to learn.

LA PENSION BRIGUET.

M. Briguet's School, at Geneva, Switzerland, by a Young Man who went to it.

COMING out of the "*Porte Neuve*" of the beautiful city of Geneva, and crossing "*Place Palais*," that common so thronged with nurses and children on Sunday, you enter a small lane, with high walls on each side, which brings you in a few minutes to the Briguet school, now the best of the town.

On entering the gate, you find yourself in a five-sided yard, containing about two acres, which was formerly divided into grass plats; but the spinning of tops, the running and playing of the boys, with other like causes, have now almost entirely shorn it of verdure. It is hemmed in on three sides by a cemented stone wall, from twelve to fourteen feet high; on the fourth by a hedge, once strong and healthy, but now full of gaps and holes, made in it by the running and jumping of active boys; and on the fifth and last, by a row of trees and bushes, which are made into a barricade something in the Robinson Crusoe style, by sticks stuck in the ground, and held together with wires. Here and there a clump of trees and bushes, occupying twenty or thirty square feet, and palisadoed in like style, or an isolated tree, adds to the beauty of the grounds.

Within this inclosure are the buildings of the institution; three of them two stories and the other one story high; two are of wood, and two of stone. In one part of the yard is a gymnasium, with the usual apparatus; another spot is set apart for ninepins, another for playing ball.

The first building on the right hand, as you enter, is exclusively used for school purposes. The whole lower floor is taken up by a large school room. The second floor is occupied with a smaller school room, the private cabinet of M. Briguet, owner and head-master of the school, and with another smaller room, where a drawing lesson of an hour is given each day, and recitations heard at other hours. There are four rooms in the other buildings, set apart for recitations. M. Briguet presides in the *large school room*, and hears there the more advanced students in Latin, Greek, &c. The most confidential, or oldest, sub-master has charge of the smaller school room, and hears his recitations there. Lessons on the piano are given in the dining room, and both that and the wash room are used for recitations when all the others are occupied. Both these last rooms are in the second building, where are the rooms of M. Briguet and family, eleven sleeping rooms for the students, kitchen, rooms for the *servants*, and for the ordinary wants of a family. The wash room is the common place for daily ablutions. It is furnished

with thirteen bowls for twenty-two or twenty-three scholars; those coming last being obliged to wash their bowls before they wash themselves. The boys are not obliged to wash *there*, as there is a pump in the yard, preferred by many, being cleaner and more healthy.

There were fifty-two pupils in the school when the writer left; five were Americans, one English, one Russian, one Cossack, five Italians, two French, one German, and thirty-six were from different parts of Switzerland, principally from Geneva and its environs. The ages of the boys were from nine to eighteen or twenty. From twenty to twenty-five of the boys were regular boarders, the others came from town every day, and only took the noon meal, or the five o'clock lunch, at the school.

As to our sleeping accommodations, never more than two boys sleep in one room. The little boy's rooms are all in the garret, lighted by the projecting roof windows, so common in the attics of German and Swiss houses. The smallest is from ten to eleven feet long and eight wide, low under the eaves, but seven or eight feet high in the highest part, with one window. In it there are two single beds, two chairs, one small table, and a looking glass. I never saw an inch of carpeting in any room of the establishment, unless in winter on Madame Briguet's parlor, and this is very much in accordance with the custom of the country. The rooms of the older and more advanced scholars are much more agreeable, being of good size, and well aired and lighted, but are refused to any applicant unless he is of good standing. They are furnished in precisely the same style as those of the other boys. The bedsteads are from five and a half to six feet long, and three feet wide. Upon the bedstead lies first a straw bed, which is changed once a year, next a mattress, which is shaken up just as often, and which in its best estate is three inches thick. Between the mattress and the under bed, there is a straw pillow, the only thing of the kind about the bed. The sheets are very coarse. In summer, the scholars have a counterpane, and in winter a blanket, and a feather bed, two or three feet square, in addition. Water frequently freezes in doors, and there is some snow. We were glad to add our clothing to the other covering in such weather. There is a master to every suite of sleeping rooms. There is never a fire in any of them, unless the occupant is sick, and this is an unfrequent occurrence.

There are from seventeen to twenty masters employed in giving instruction; three of them spend all their time in the school, and the others come from Geneva, and spend one or more hours according to engagements. The two submasters, who reside at *the school*, keep order out of doors, accompany us to walk and to church; they hear lessons in different branches, and teach the *younger scholars*. Other masters are employed to teach math-

ematics, (geometry and algebra), English, German, Italian, Greek, drawing, music, writing, book-keeping, fencing, and some other miscellaneous branches.

The recitations occupy always one hour each ; never more, nor less. I was never occupied with a teacher less than five hours a day, and often seven. If the recitation is completed before the hour expires, the teacher takes up the time in explaining the next lesson, rarely giving any thing to be learned that has not been previously looked over by himself and the pupils together. The student can ask any question while hearing the lesson explained. He is not allowed to write any thing down, but compelled to trust to his memory. The number of boys in a class varies from two to fifteen, but is more commonly five or six. There are very seldom more than eight, and only in some such exercises as spelling are there as many as twelve. If the scholar does not know his lesson, he is simply kept after school till he does ; or if he is too stupid, a few cuffs may fall to his lot ; none but the head-master ever coming to such an extremity, and he but rarely.

The lessons are recited in different ways, sometimes by written answers, and sometimes verbally. In History, the answers are written. The master, for example, says, "The treaty of Westphalia ; between whom, and its conditions." Each scholar in the class is then required to write his answer in a small copy book. When, in the judgment of the master, a sufficient time has elapsed, he gives out another question, and the boys again write. After the recitation he takes the books, corrects the answers at his leisure, and returns them at the next recitation hour, reporting at the same time whether the boy has recited very well, well, well enough, tolerably well, passably well, bad, or very bad. After collecting these copy books, the master calls on one of the boys to read on in the next day's lesson, and he explains all that can be misunderstood or not comprehended. In the same manner Geography was recited, and some other studies. If a lesson had not been previously explained, the boy would be believed and not punished, who should give as a reason for failure that he had not understood it.

In Mathematics, we were not allowed to go over any thing without explaining it. If we could not explain the whole of a lesson in the prescribed hour, a certain portion of it was put over to the next day. We did not use the black boards, or slates and pencils, in reciting arithmetic and algebra, but always pen, ink, and paper. The arithmetic class were required to bring every example to the class wrought out, with a full explanation of the operation written under it, in language not *technical*, but capable of being understood by one very little acquainted with arithmetic. The teacher, after attending to

the lesson of the day, would demonstrate the theory of the next lesson on the black board, stopping occasionally, and calling on the boys to explain after him, to see whether they understood it. If any more time remained, he would work out an example or examples on the board before them, and explain the process in the manner they were expected to do the day following. Geometry we always recited verbally, drawing our diagrams on the black board.

Orthography was always attended to by writing; the teacher dictating sentences to a large class at once, and correcting the sentences afterwards. Of course, this and every other ordinary exercise was conducted in French, the language of the canton of Geneva. The older boys read French authors, with an accomplished teacher of reading. No declamation or speaking, or any thing of the kind, save this reading, is known in the institution.

Twice a year the head-master gives out the order of recitations for the succeeding half year. We are then required to fix on the hour on which we will learn each task, and to write both on a small card, called an "Agenda," which we keep at our desks.

I will now give the history of an ordinary day.

The servant enters the rooms and wakes the scholars, a little before six in summer, and a little after in winter. They must be dressed, washed, and in the larger school room at half past six in summer, and at seven in winter. The head-master reads a few verses in the Bible, and repeats a prayer, all of which occupies about five minutes. Then each one falls to studying what he has marked out on his *agenda* for that hour. Ten minutes before eight the breakfast bell rings. Breakfast consists of one cup of coffee, very weak, and never more, but as much bread as we like. The bread is coarser and darker colored than our fine wheat bread, stale and dry. It is baked in thin loaves, from one to two feet in diameter, once a week, and of course is not often fresh, but is always light and sweet. As for butter, it is never seen more than twice and seldom more than once a week, on Sunday, and sometimes on Thursday evenings. Warm bread, in any form, I never saw during the years I spent in the institution.

At ten minutes past eight the school bell rings. The pupils who have recitations at that hour go to them, and those who have not, return to the school room and engage in the study assigned on their agenda for that hour. There is little to be noted from that time till ten o'clock. Scholars go and come to and from the recitation and school rooms, as their duty requires. *At ten, there is a recess of ten minutes, when each one can have a piece of the dry bread, and few refuse it. No fruit*

seller is allowed ever to come on the premises, and we were strictly prohibited from sending by the boys from town for eatables. None, but a few of the older and more trusted boys, go outside the premises, except in company and guardianship of a teacher. Perhaps this may partly explain why dry, stale bread is so welcome at ten o'clock. One slice is all any one is allowed. After the recess, all goes on as before till twelve, when we are released for the morning. At that hour, in summer, we go to bathe at the public baths of the city, which are kept by a guardian paid by the town, and are free to all. In winter, each one passes the hour as he chooses till one, when the dinner bell rings, and there is once more a rush to the spacious dining room and its long table. Each one takes his place, knowing it from the number on the ring around his napkin, which napkins, by the way, are as large as bathing towels, and are changed every week. At each place, there is invariably a plate of soup, not particularly palatable to American boys, but liked well enough by those from the vicinity. Whether we like it or not, we cannot dispense with it in any other way than by swallowing it. The plates are of common white ware, the tumblers are small, the bread-trays are of tin, the forks are of silver, and the knives are of every variety. The mistress carves and distributes. The man-servant carries around the portions and the bread. Madame has before her, when the meal commences, two enormous platters of the most common vegetables, such as potatoes, cabbage, or squash, and one dish of meat, generally boiled beef or veal. She first helps her husband, next the submasters, and afterwards the boys, without any particular order. One portion consists of a piece of meat, not over large, and a spoonful of one kind of vegetable, the three never being given at once. The boys may be helped twice. It is not the custom to have any religious service at table. The manners of many of the boys are coarse and rude. If they become so noisy that Madame cannot hear what is said to her, they are checked on that account. Each one comes in at the top of his speed, gets helped as soon as he can, eats as fast as possible, talking all the time, gets served again at his earliest opportunity, devours it with incredible rapidity, and goes out. As to the rules of etiquette, they are dispensed with, except by the masters, and a few of the older scholars. These often engage in discussion, and become greatly animated. There is such a buzz, that you must talk rather loud to be heard. The news of the day is discussed, anecdotes are related by the chief master, and the meal is ordinarily quite pleasant. The time is passed by each in his own way till two o'clock; any one can imagine how fifty boys would employ such a half hour. At two, we resume our school duties, at four we have a recess of ten minutes, at five we assem

ble in the dining-room for a lunch, consisting of the same kind of bread and one of the following things with it ; a cup of weak coffee, or a piece of chocolate, as large as three fingers, or a cup of milk ; or, in summer, a plate of the fruit most plentiful at the time. We may have our choice, but we must abide by it, without changing, for a month. We have twenty minutes for this "gouté"; then back to the school-room till half past six in summer and seven in winter, when all work for the day is finished, except to the unlucky wight who has punishment to undergo, or a lesson to be recited over again.

Thus it will be seen that nine hours of the day are spent in study and recitations. It should be mentioned, however, that the order of the school-room is by no means strict. A boy, for any good reason, such as to borrow a book, a pen, or the like, may leave his seat and converse with his neighbor. If, however, several are walking about, and the room becomes too noisy for M. Briguet, he generally punishes, without distinction, all who are away from their places when he turns his attention to the subject. Whispering is neither forbidden nor allowed, and is not punished unless it is too frequent or too long continued.

To go on with my history of a day. At half past six, in summer, we are released, and three times a week, at that hour, lessons in gymnastics are given by a teacher. As these exercises are much disliked, many are the ingenious pretexts to get released from them, and they generally go on in a very listless and uninteresting manner. The dining-room is lighted, and in winter warmed as soon as it is necessary ; that and the yard are free to all. The older students can get candles in the kitchen, and retire to their own rooms to read or write, if they choose. At half past eight, or a quarter to nine, the bell rings for supper. This meal resembles closely that at twelve o'clock, with the exception of the soup, and the addition of a second course of pudding, cooked fruit, or something of that kind, just good enough, and just enough of it, to make us wish there was more. Tongues go as fast as knives and forks, which, by the way, Madame never allows us to strike together. Interesting conversation is often carried on. The merits and defects of different poets, or like matters of literary interest, are often discussed by the more advanced scholars. A subject once started, the talking rarely stops till the meal is concluded. Then candles are brought, and all go to their rooms. The smaller boys have their lights ten minutes, and then the servant takes them. The older ones have theirs from a half hour to an hour.

The history of one week day is the history of all, except Thursday, when we have holiday in the afternoon. Those who

have friends in the vicinity, go to see them, and the others go to walk with a teacher, around the city, the two undermasters arranging between themselves who shall conduct us.

The vacations do not amount to more than four weeks in a year. The longest is two weeks, and comes the latter part of July. During this vacation, those in the family from abroad, whom the master judges strong enough, and those of the town whose parents desire it, take a journey in some of the more interesting parts of Switzerland, France, or Italy, not too far from Geneva. We carry knapsacks with various articles, of which the weight is from six to sixteen pounds; we walk from twenty to thirty miles a day. We generally took three meals a day, although we walked once twenty-five miles on a very rough, but very sublime mountain road, without taking any thing from nine in the morning till about nine in the evening. Sometimes the school is recommenced by the under masters before the travellers all get home. For the rest of the month of August, we are in school only five hours a day.

We have four or five days again about New Year's, and about the same at Easter. Notwithstanding the length of the terms and of the daily sessions, the scholars enjoy excellent health and spirits.

There were three examinations each year, preceding the three vacations. In some classes, questions are asked and answers given verbally. The more common method is to give out twenty or thirty questions on the subject, to shut the class up in a recitation room, and to keep them there with a master until each one has given in his list of answers. In some studies, as that of Mathematics, the questions are written on slips of paper, turned the written side down, and each boy draws one and must answer it before the school. When an examination in any study is commenced, it is not adjourned till completed, however long it may take. Several classes are often examined at the same time. The examination in composition consists in giving a subject to each class, and an hour or two for writing, the master reviewing and deciding upon them afterwards. If the number of questions put is twenty, and the scholar answers fifteen correctly, he is credited fifteen twentieths, or three fourths; if twelve, twelve twentieths, or three fifths, and so on. The maximum is always announced. For a short time before the examinations no advance lessons are given, and every class reviews. All lessons are suspended for a day or two before the examinations. There is never any company present. Those who fail to pass a good examination, are set to making up their deficiencies, as far as possible, in August; while the others, who spend the same time in the school-room, are left to employ their time, in a great degree, at their own discretion.

The expenses of scholars, whose home is at the school, are from one hundred to one hundred and twenty francs per month. Many of the studies were charged as extras, as German, English, Italian, Music, Drawing, Fencing, &c., and these charges considerably increased the bills.

It should have been mentioned elsewhere, that in one of the buildings there was a cave like room, devoted to Fencing, very wisely chosen, as it was the coolest of the establishment. The only furniture is one or two stools. There is a closet for the masks, foils, &c., of which the fencing master keeps the key.

It will be seen that to all who wished to learn, the Briguet school afforded ample facilities; and, for my own part, I never expect to pass any three years of my life more pleasantly than that portion of it spent there.

Is not the BIBLE the manual of "piety, justice, and veracity; of patriotism, humanity, and universal benevolence; of sobriety, industry, and frugality; of chastity, moderation, and temperance; and of all those other virtues which are the ornament of human society, and the basis of a republican constitution?" Can these virtues be taught in any way so effectually, as from the Bible itself? Can our youth, from age to age, be taught the Christian and social virtues, unless they are steeped in the living fountain of the *Word of God*? Can teachers suitably and effectually inculcate these virtues, and dissuade from the opposite vices, without the Bible for an authorized and required text-book, to be read and studied in some manner, in every school? Must not *time*, also, be allowed for this study? Is it fair for a legislature to impose a duty on teachers, without giving them the means, or the time, to perform the duty?

Let it not be said, that it belongs to school committees, to introduce the Bible as a text-book, or not, as they choose. It belongs to the legislature, as a *duty, always*; and it belongs to them as a matter of *consistency*, just so long as they require of all instructors of youth to teach those committed to their care, the principles of all the Christian, social, and civil virtues.

No wonder that those undervalue the teacher's office, who have never been taught. The results of a good education reach far beyond their short vision. They measure every thing by its immediate product in dollars. Such people's censure is a *favor*. *Commend me to their condemnation.* It does good like a *medicine*.

HINTS TO TEACHERS.

FOR shortness' sake, and not at all by way of dictation, these hints are put in the imperative mood.

MAKE YOUR PUPILS ALWAYS ENUNCIATE DISTINCTLY. — Whether they recite, or read, or speak to you at your desk, make them fully and clearly utter what they have to say. If you have had one day's experience in a school of five scholars, you will have seen the necessity of this. Insist upon it. We have silent letters enough in all our English words, made so by universal custom. Do not let your pupils add to the number. Make them give due honor to every spoken letter, by giving it full utterance. Laziness of lungs will breed other laziness, if it be not broken up. Pupils who do not exert their vocal organs for school purposes, are in danger of being slack in all outward action. If they are to be made energetic men and women, they must be made to cease *mumbling*; as though they were eating, instead of uttering, their words, and grudged you every sound you could distinctly hear. In reading, it is not the quantity attempted to be read, but the quality of the enunciation, that determines the scholar's profiting and your own success. Though you may have only passed over a single sentence, there is much done if you have caused every sound to be fully given. Let not the pupil jump through his passage, as if he were going on an errand or running a race. Stop him, and make him dwell on the first word, or clause, till he has given it fully and distinctly. Every thing else in good reading will generally follow, if you can secure clear enunciation. This will secure deliberate apprehension of the sense, from which alone the right emphasis and tones can proceed.

MAKE YOUR PUPILS GIVE FULL ANSWERS IN RECITATION. — Do not take it for granted that more is meant than meets the ear. Let them leave nothing to be understood by default of being expressed. Take not hints for answers, and discourage that Spartan brevity, which only shadows forth what the scholar ought to mean. To make him *give*, will make him *get*, full and complete ideas. It is obscure and half conceptions that beget imperfect answers; and allowing the latter, will tolerate the former.

MAKE YOUR PUPILS DO THEIR OWN WORK. — Give them the laboring oar. It is often vastly easier for you to do their work than to make them do it; but you are not engaged and paid for reciting lessons, but to make your scholars get and recite them. It is no part of the bargain, that, for the sake of your *own ease and comfort*, you should take a pupil's place and duty, and so deprive him of his profit and improvement. You can

lead, but do not carry, unless you would perpetuate an infant's imbecility. Assist, even, sparingly; and rather less, than more, than the pupil needs. He may *seem*, but will *only* seem, to be making slow progress. He will be adding daily fresh increments of power and discipline, which is the only true and valid progress. Be content to see him peering into a millstone, and leave him at it. It will do him good. It is the way geniuses are made. Do not frustrate the birth of a great intellect by excessive help. If you would make your pupil vigorous, give him hard work to do, and let him do it. Let him know no such things as translations in the languages, and let him have sparing aid from commentaries. Let him make out his demonstrations in Euclid for himself, and everywhere walk on his own feet, see with his own eyes, and advance by dint of his own thinking powers. You cannot insert even knowledge into a pupil's mind by merely repeating it in his ears; much less can you engraft needful intellectual discipline upon him by impressions made on the auditory or the visual nerve. Lectures never yet made a scholar. If a scholar is made, it is by the same independent study that makes a good lecture. The great use of schools and colleges to the true student is, to furnish a palestra for the mind, — a place and circumstances adapted to mental effort, — free time and opportunity to do one's best in study. It is not instruction, but study, that imparts the scholar's wings; and you make a good school, if you make your pupils study as well as they can. If you do not do this, your apparatus, and lectures, and instruction, will do no good, but to swell you with the vain conceit that you have taught something, and your pupils with the like vain conceit that they have learned something.

DO YOUR OWN PROPER WORK WITH ALL YOUR MIGHT. — Your proper work being to make your pupils do theirs and do it well, you will find that it needs your whole might to do it. If your business were to repeat knowledge in your scholars' ears, the above hint would be out of place; since it would be like exhorting you to do your utmost to slide down hill on the ice, — always supposing that you already thoroughly understand what you profess to teach. But to stimulate and rouse, — to give life to a clod, — to make the blind open their eyes, — *under God*, to create mental discipline, and, I had almost said, *mental power*, — this is a work as far transcending in difficulty any ever done on the most refractory material substance, as the value of the product is greater. In humble dependence on Him whose inspiration giveth understanding, call on the intellectual dead about you, and try to make them stand on their feet, and *exercise the functions of thinking beings*. Do your best to put *them, and keep them, under the highest pressure they can bear, consistently with permanent health*. As to most scholars, it is

impossible to make them study so hard as to hurt them ; and you need have no fear on that head. You need be at no expense for curbs, so be that your spurs are all right and well used. Do not grudge your time and strength to your work. Give both freely, and economize them for it. Religiously consecrate and set yourself apart — all there is of you — to the work of moving and guiding the minds committed to your care in the paths of virtue and knowledge. Have none but school-irons in your fire, unless you would fritter away your mental and physical vigor, and be worth little or nothing to your scholars. Live for them, and count them worth living for that you may do it. Nothing but zeal in you can beget zeal in your pupils.

MAKE YOUR SCHOLARS OBSERVANT OF THE DISTINCTIONS OF RIGHT AND WRONG. — Wherever the distinction exists, that is, in all things that have a right and a wrong, let it appear and be made prominent in your school. Let all your own conduct hinge on this principle, and insist upon it that it should be so with your pupils. Cultivate their understandings and their manners to the utmost ; but, above all things, cultivate conscience. Familiarize your charge to the inquiry, *Is it right?* Let it be seen that it is the first and the last inquiry with yourself, and that you are, in heart and life, honest and upright. The work of developing conscientiousness must be daily and hourly. Esteem it a regular school duty to teach your scholars to know and do the right, to know and shun the wrong. This will be found a work indeed ; but it must be done, and when done, it is full of priceless results. No good that you can do to the pupil will be so valuable to him ; none will be so gratifying to yourself in the review, none will so secure the approving smile of the Great Author of Virtue, as the due training of your pupils' consciences and hearts. "They that turn many to righteousness shall shine as the stars, for ever and ever."

What most scholars want is not *genius*, but *clear* and *steady* application. Almost all would make rapid progress, if they could be brought to economize and apply the mind they have. The great difficulty with the young is, that sense carries it with such a high hand over reason. The visual ray is so darkened by the mists and exhalations of the earthy part, that the many grope in their studies as in the night, and at the best see men as trees walking. If we could administer chloroform to some of the senses of our scholars, and leave their intellects unclouded and bright, dull recitations, and slow progress, would soon become matters of history. It is slandering God, to say that *blockheads* are in his image. Their dulness is their own work.

PERPETUITY OF MORAL EXCELLENCE.

ALL disciplined virtue, all cultivated moral excellence, is an imperishable possession, a good part, not to be taken away. It is in Heaven's own keeping, and watched over with the choicest care. Are not the *characters* of the just as safe as their *persons*, both incapable of being plucked out of the Guardian Hand of the Great Defender of Virtue? A Conscience, faithful and true to the Law, wakeful as the eye of its Author; a stern and incorruptible Integrity of Purpose, impregnable in God's strength, like Abdiel the more steadfast when all others forsake; a true Humility, happy as the happiest in its low estate, inaccessible to chagrin, attractive to Heaven and to Heaven's best gifts, and not, like lofty towers and swelling pride, to its lightnings; a Benevolence, too blessed in its own proper luxuries to ask for more, growing with every act, permeating the man, informing the life, fulfilling the Law: these graces of the spirit are of such transcendent worth and beauty, that they can charm the cold features of death into a smile, and make the possessor a welcome and happy guest for aye in Heaven.

Virtue is the one great result of this vast scheme of things in the midst of which we live, so complex and incomprehensible, so manifold in its details and interlacings. This is the great ocean to which all the streams, the courses, of Providence tend, and are made to contribute. It is this that gives to all else the value it may possess. All else is scaffolding; this is the edifice. It is the end, while all beside is but means and measures, unthought of, uncared for, but for their tendency to the invaluable, the everlasting result of the whole. Shall Virtue, suffering, neglected, despised here, be suffering, despised, neglected, "beyond the grave?" Shall it be counted as the clay of the potter, with the mire of the streets? Will the Great Lord of the vineyard leave the vintage full and ripe, gladdening to the heart, long tended and with selectest care from every foe, to the merciless rigor and killing frosts of winter? Clearing, planting, watering, pruning, watching, and not gathering the ripe harvest ready to fall into his rejoicing hands? All done but the last act, and all in vain for want of it?

"Truth, crushed to earth, will rise again,
The Eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid her worshippers."

Bryant.

PORTRAIT OF A SCHOLAR.

THE relations between a teacher and his pupil are more like those between a parent and child than any other. The mutual love, the authority, and corresponding obligation of the parties are similar. The tender and abiding interest which the teacher feels in the future welfare of the pupil is akin to that which glows unquenched in the bosom of the parent. The pleasure with which he marks the signs of early promise in his young protégé has the same paternal cast. The melting eye, the attentive ear, the meditating mind, the obliging disposition, the steadfast bent to whatsoever things are honest, good, and true—all these “are registered where every day he turns the leaf to read them.” When the youth must leave him to launch forth into the world for which he has been preparing, when the hour arrives in which he gathers up his slate and books, and taking a farewell look, half sportive, half serious, leaves his desk and chair to the next comer, does the teacher then forget the solicitude and hope with which he has accompanied him from term to term? Whose heart but answers, No? Year after year the same eye traces him from post to post, the same heart beats with joy at the news of his prosperity, sighs over his misfortunes, mourns and blushes at his failures, and keeps a jealous watch of the manner in which the trusts reposed in him are fulfilled. To the good teacher, no joy is greater than to see and to hear that his children walk in the truth. When one who has sat at his feet and waited on his lips for instruction, and grown wiser and better with every closing year, is prematurely cut down, his grief and bereavement are such as a stranger may not meddle with. He has not only one heart the less in this cold world to love him, but he has one the less to love and to pray for. The virtues of one such pupil, “passed into the skies” in the spring time of life, cluster about my memory now, and bespeak a tribute to her worth.

C. died just before she was eighteen, esteemed and beloved by all who knew her. She left few equals among those of her own age, in talent and general scholarship. There were three points in her character, imitable by all and well worth copying; her conscientiousness, her fear of grieving the Holy Spirit, and her habits of secret devotion.

Conscience took the lead in her character. She aimed to keep it void of offence. To its dictates she ever bowed. From her early childhood she had listened to its monitions. It grew with her growth, and gathered strength with time. The voice of the *multitude* could not charm her out of the narrow way, and make the worse appear the better reason. The monitor within was

never hushed, for her ear was open to its whispers and her hand ready to do its bidding. Her moral memory was retentive. She never forgot a duty. Her mouth was not filled with such specious and flimsy apologies as, "I did not think." She carried her conscientiousness into the details of life. It led her to improve her time, because it taught her that to waste her minutes was to sin against God. It kept her from listlessness in the hour of study, from being late after recess, from being tardy at school, from the *frivolous* interchange of thought with her companions, and from frittering away her hours in useless pursuits and pleasures that perish with the using. She not only never whispered, but she never did any thing in the school-room which violated the spirit of the prohibition. Look at her when you would, there she sat, calm, quiet, erect, and happy, all unconscious that your eye rested on her, or that she was doing any thing remarkable, gathering up fresh the manna of knowledge with ever new delight.

Her veracity, another off-shoot of her conscientiousness, contributed to make her an accurate scholar. She carried it into the recitation room. She would have considered it as sinful to answer a question in Natural Philosophy or Geography with a guess. In her code of morals, looking into a book, or repeating an answer from another's prompting, was deception and falsehood, and both hated and spurned. She knew no eye-service. She felt no servile dependence. She stood on her own feet and knew her own place. She could not do a mean thing, because she would know it herself. She was a comfort to her teacher in a class. If every one else failed, you knew there was one to fall back upon, who could give full, ready, and satisfactory answers to your questions. She never called good evil, and evil good. A long lesson was not a grievance, a required composition was not a matter of complaint, and school on a rainy day was not a sore trial.

She read and studied her Bible more than any other book. In it she found the promise of a Spirit who should lead into all truth. That Spirit she sought, and cherished His influences. To his guidance she desired to yield. She feared to grieve Him to leave her, more than any thing else. Hence the inward purity of her thoughts and emotions, and the gentleness of her manner, so characteristic of those who are led by His still small voice.

She loved to pray. For this duty she set apart time daily. She always, says her mother, had two seasons of private devotion a day, and she was uneasy unless she had a third. During many months in the year, she spent from half to three quarters of an hour in communion with God before the day dawned. *Praying will make us leave sinning, or sinning will make us leave praying.* She never intermitted the duty. Any interruption

which postponed it, marred her peace and sensibly disturbed her comfort. For years this duty had been to her a source of unfailing delight. She sought wisdom of God, she asked light for her understanding and food for her spirit; and He whose promises are Yea and Amen, did not turn her off with a stone or a scorpion.

She was clad in virtue. Her resources were well husbanded. There was no waste of sensibility or intellect. All that she had was capital, and capital well invested. The five talents committed to her by her Master, she occupied till they became ten. Her excellent scholarship came not so much from superior gifts, as from the regular gains of industry. It was not so much a birthright, as a conquest. Her possessions were the gradual accumulation of well directed efforts. She garnered up, day by day, facts, thoughts, and principles. They were deposited, little by little, accretion upon accretion, cell added to cell, without sound of hammer and all out of sight, but the foundation was broad and the structure admirable.

Political eminence and professional fame fade and die with all things earthly. Nothing of character is really permanent, but virtue and personal worth. They remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional fame cannot last for ever, but a conscience void of offence before God and man is an inheritance for eternity. *Religion*, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe, in so terse but terrific a manner, as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation.

A mind like Mr. Mason's, active, thoughtful, penetrating, sedate, could not but meditate deeply on the condition of man below and feel its responsibilities. He could not look on this wondrous frame —

"The universal frame, thus wondrous fair,"

without feeling that it was created and upheld by an Intelligence to which all other intelligence must be responsible. I am bound

to say, that in the course of my life I never met with an individual, in any profession or condition of life, who always spoke and always thought with such awful reverence of the power and presence of God. No irreverence, no lightness, even no too familiar allusion to God and his attributes ever escaped his lips. The very notion of a Supreme Being was with him made up of awe and solemnity. It filled the whole of his great mind with the strongest emotions. A man like him, with all his proper sentiments and sensibilities alive in him, must, in this state of existence, have something to believe and something to hope for ; or else as life is advancing to its close and parting, all is heart sinking and oppression. Depend upon it, whatever else may be the mind of an old man, old age is only really happy, when, on feeling the enjoyments of this world pass away, it begins to lay a stronger hold on those of another. — *Hon. Daniel Webster.*

Stinted education is often scarce better, and sometimes even worse, than none. You would not trust a stripling, who had a few times driven a plane over a board, to make a piece of exquisite wainscoting, nor a man who had attended a few moot courts, to defend your life, or even property. Why, then, put incompetency into the sacred desk, or send for it to your sick bedside, though it be linked with honesty ever so pure ? Honesty is but a state of the will ; and if there is all virtue in the will, even to make up for weakness and ignorance, then it must be virtue at a distance as well as near at hand ; and you need not put your minister into the pulpit, nor call your physician from his own premises. Let them but *will*, and you are cured, body and soul.

Man is always improvable, though as far from always improving as the East is from the West. But to what extent his powers may be pushed, we do not know ; for, as no person ever passed the grave and returned to tell us the mysteries of eternity, so no man, in this respect, ever went to the farthest possible limit. Man is both an idle and an active being. Both elements are in his nature, so truly, that original sin is not more so. Certain it is, that mental sloth has infected the race, and that most persons could not let their powers slumber more profoundly, if they knew themselves destitute of all. Still, the Law of progress remains, and is written on all minds. It may be disobeyed, *but cannot be effaced.* It proves its existence, like other laws, *most conclusively by its penalty.*

THE SPIRIT OF THE SCHOLAR.

GOLD cannot make, nor the want of it mar, the true poet. The "fine frenzy" is not caught from the yellow dust, either seen or looked for. The poet's gift can no more be heightened, than it can be purchased, with money. The Muse no more sells inspiration than did Peter to the sordid Simon Magus.

Nor can hunger make a poet. Want of bread may make one rave, but it cannot teach him to sing with the "divinely warbled voice." No doubt, many a native songster is too gross to sing well; and less bread would make him sing better. Over-feeding weighs down the body, which hunger and fasting may lighten and buoy up into the airy region of genuine song; but it requires that the man should have been a poet beforehand; else spare diet will do him no good. At all events, the necessity of writing for bread cannot inspire hard-bound brains with genius. We know that necessity is a hard and stern step-mother, and can do notable wonders; but she cannot make brick without straw.

Milton ascribes great efficacy to Fame, as raising the "clear spirit," to "scorn delights, and live laborious days." Doubtless, it is with multitudes a most powerful motive, and the more so, because few can be led to question the propriety of making it supreme. By it, man is roused to the utmost, and puts forth the power that is in him to the full. But Fame can only develop; it cannot create. It is only a motive; it is not a maker. As a motive, too, it savors strongly of earth. It is a sharp listener, but not for the voice of the Eternal. It is not the approbation of all-judging Heaven that it seeks, but the dying breath of worms, who may err equally when they smile and when they frown, and who, like the idols of old, can neither do good, nor can they do evil. It were indeed something, to choose out the wise and good, and, next after the plaudit of Heaven, but next by an infinite distance, to think somewhat of their judgment, and, perhaps, even as an index to God's. But those must be ass's ears, that are always stretched to catch the least breath of popular applause; and he must be poor, indeed, who is made richer by the common breath of the undistinguished many.

The true scholar, like the true poet, must have an inward and original inspiration. He must have a taste, to which knowledge is sweeter than honey, or the honey comb. He must be above pursuing learning for the sake of its pecuniary proceeds. He must wed his soul unto knowledge, for better or for worse, for richer or for poorer; and be of a stuff to abide by his bargain, *betide what may*. The sideways glance at others' progress is not the stimulus of the true scholar. His pursuit of knowledge is

indeed a race, but not *with competitors*. The intrinsic charm of knowledge draws and fires him, and will not let him sleep. He would think and study alike, whether he were the cynosure of all learned eyes, or the unnoticed and unknown tenant of a hermitage.

There is such a thing as an intense and ruling passion for knowledge filling the soul, informing the life, and forever leading upwards and onwards unto the Omniscient One. Its exercise is perpetual luxury; its mounting is with eagle's wings; its track is light, and not darkness; its home is Heaven.

What constitutes a state?

Not high-raised battlement, or labored mound,
Thick wall, or moated gate;
Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starr'd and spangled courts,
Where low-brow'd baseness wafts perfume to pride.

No! — *Men*, high-minded men,
With powers as far above dull brutes endued,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant, while they rend the chain:

These constitute a state,
And Sovereign Law, that state's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill:
Smit by her sacred frown,
The fiend, Dissension, like a vapor sinks,
And e'en th' all-dazzling crown
Hides his faint rays, and at her bidding shrinks.

Such was this heaven-loved isle,
Than Lesbos fairer, and the Cretan shore!
No more shall Freedom smile?
Shall Britons languish, and be Men no more?
Since all must life resign,
Those sweet rewards, which decorate the brave,
'Tis folly to decline,
And steal inglorious to the silent grave.

Sir W. Jones.

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ONE OF THE HUMBUGS.

THE willingness, if not the desire, in some way, to be humbugged, seems to be common to all; and in no relation of life is this propensity more apparent, perhaps, than in that which exists between parents and children. A work of deception may be practised upon parents, with reference to their children, of which they may be utterly unconscious, although it may be perfectly obvious to every beholder. We are inclined to believe any thing to be true, which is in accordance with our wishes, or preconceived opinions, and the reverse to be false. Hence, parents are often ready to resent, in action if not in words, any charge of faults or short-comings on the part of their children, and treat any one with marked coldness or distrust, who should presume to point out their defects. Their sympathies are all on the part of their children, while the aunts and grandmothers step in to complete the charm which shrouds their juvenile pets, and all these influences combined, throw around them such a halo of injured innocence, that any attempt to penetrate it might be considered the extreme of rashness.

The good will and coöperation of such parents can only be obtained by leading them to believe, that you have quite as exalted an opinion of their hopeful offspring as they have themselves; that, as was said of another, "America would suffer essential detriment, to lose the benefit of their splendid talents." Shrewd teachers, who have more tact than talent, more art than principle, often take advantage of this weakness, and build up for themselves a reputation, by successful management, which they might never obtain by a faithful adherence to truth and

duty. Their pupils are always reported to their parents as paragons of excellence; their scholarship is unequalled; and if perchance any unlucky circumstance should ever reveal their want of thorough training, this want can never be made apparent to those whose eyes have been previously so completely blinded.

Some teachers are in the habit of issuing weekly reports, showing the standing and progress of their pupils, for the inspection of their parents. These reports, faithfully and honestly made, and favorably received, might be productive of much good; but unless the *evil* is suppressed, and unmixed *good* alone reported, they become engines of wrath turned back upon the teacher. The artful teacher reports only the good, and he becomes exceedingly popular, his praise is in every body's mouth, he is a "first rate" man; while he who tells the whole truth gets cold looks and secret curses.

I once knew an instance of a well disposed but indolent pupil, of a very popular teacher, who probably never experienced the luxury of reciting *one* perfect lesson, and yet the weekly bill never noted *one* failure. There was a long list of requirements, but every thing required was always perfectly performed. It would seem, as though any thing so gross could hardly be swallowed by the most doting parent, but experience proves that it can be done, and often with a very good relish.

An incident of the opposite character recently occurred, which goes quite as far towards establishing the fact, that parents are unwilling to hear, or believe, the whole truth respecting their children. A teacher in a neighboring town, who thought more of principle than policy, reported the condition of his pupils as it was. Instead of looking upon his youthful charge as already arrived at the end of all human effort, and "attained to perfection," he had the temerity to point out their defects, and ask the aid of their parents in assisting him to correct them. For this purpose, he furnished his pupils with weekly reports, in which was stated the progress which they had made, during the week, in their studies, their deportment, &c.; and to ensure the presentation of the card at home, he required its return with the parent's signature. These reports were prepared and furnished by the committee; and used strictly in accordance with their directions.

And how was this effort on the part of the teacher, acting under the direction of his committee, and for the good of his pupils, met, by those who should have rejoiced at the opportunity, thus presented, to coöperate with him. Alas! he little thought of the hornet's nest he was getting into, when he dared to tell the truth. Mr. A. said, "He didn't believe a word of the report. He knew John could and did get his lessons. He

always got his Sabbath school lessons in no time. He could say every verse right off, perfect, only tell him the first line. The master did n't know how to keep school." Captain R. protested against signing the report. He said, "'T would be endorsing the opinion of the master, that Isaac had n't got his lessons. He would see him in the State's Prison first. He might as well put him there at once, as to give currency to such reports against him by endorsing them. The master ought to be turned right out." Squire S. said, "He did n't think the master was hired to slander his pupils. Such reports as them 'ere were actionable. Why, he said Ezekiel whispered; now if he whispered he ought to be punished; but Ezekiel said he did n't whisper, and so he did n't. He would see the committee, and see what could be done."

In the fever of excitement, many arguments, equally weighty with the above, were presented, why this "unheard of thing," as it was termed, should be "nipt in the bud." Some pretended that if their children should prove corrupt in after life, and be guilty of any violation of law and order, this want of perfection, exhibited by their "reports," might be used as evidence against them; and their signature would give weight to the testimony. Some, that their children had less advantages than others, and were therefore unable to cope with them in their school exercises; hence, the plan operated unequally, and its tendency was to degrade and depress the poor, while it elevated the rich, in direct violation of the fundamental principles of our free school system. Others appealed to the Scriptures in support of their opposition, and quoted, as unanswerable, the following passages, viz.: "God hath made man upright; but he hath sought out many inventions." "There is no new thing under the sun," &c.

A wag suggested that the real objection to signing the report, by parents, might have been an unwillingness, on their part, to exhibit their autograph; but as we have no evidence of that fact, we should be unwilling to give currency to the suggestion.

The excitement at length reached such a pitch, that the committee were called in to arbitrate the case. They had the good sense to sustain the teacher, and decided that the Captain R's and the Squire S's boys could not return to school without their cards, duly signed by their respective parents. This decision was too much for these sturdy democrats to bear. "They would never submit," they said, "to such arbitrary requirements." Legal counsel were consulted on both sides, and fortunately for the school, and the reputation of those concerned in raising the storm, the matter was amicably adjusted. This is no fancy sketch, but an actual occurrence.

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Some teachers amuse themselves, and deceive their employers, by getting up public exhibitions, in which their pupils are made to perform all kinds of antics, to the very great astonishment of their seniors. For weeks beforehand, all the important duties of the school-room are laid aside, to prepare for this mock theatrical performance. Old garrets and neglected wardrobes are thoroughly searched for antiquated garments, with which to decorate these juvenile octogenarians. The children are impatient for the anticipated show; and the parents are no less eager to witness the performance. Lessons are prepared for the occasion, and the pupils are drilled to move in order, to raise and fold the arms, to clap the hands, or rise and sit at the tinkling of the bell, with a degree of precision which might put to the blush many of our military performers. This manœuvring of the school establishes the reputation of the teacher as a disciplinarian. The character of the recitations (?), and the mode of preparing them, are well illustrated in the following story, which has recently gone the rounds of the papers.

"A country school teacher, preparing for an exhibition of his school, selected a class of pupils, and wrote down the questions he would put to them, with their answers.

"The day of exhibition came, and so came the hopefuls, all but one. The pupils took their places, according to previous arrangement, and all went on glibly until the question for the absentee, when the teacher asked:

"'In whom do you believe?'

"The pupil who sat next the vacant seat, without noticing whose question it was, replied,

"'Napoleon Bonaparte.'

"'No, no!' angrily exclaimed the teacher, 'In whom do you believe?'

"'Napoleon Bonaparte,' repeated the pupil.

"Here the teacher began to suspect the cause of the mistake and said: 'You believe in the Holy Ghost, do you not?'

"'No,' said the pupil, amid roars of uncontrollable laughter. 'The boy who believes in the Holy Ghost has n't come to school to-day, he's at home, sick abed.'"

Now this boy's sickness was not anticipated in the programme, and the disastrous circumstance threw a shade over the whole performance. But let the result have been otherwise; let the boy not have been absent, or let the teacher have omitted his question; let all have gone on smoothly, as it was bound to do, and how pleased would have been the admiring listeners. What *exalted* opinions of the proficiency of the pupils, and the *faithfulness of the teacher* would they have formed; and how anxious *would they have been to secure his services for the coming term.* *Some, perhaps, might have been shrewd enough to have detected*

the fraud, but many more, probably, would have been slow to admit, that their children were not quite as wise as they seemed to be.

I am far from believing that many teachers would be base enough to resort to such miserable expedients, to deceive or flatter their patrons, and secure to themselves a false reputation. None but your consummate managers would ever attempt it; and any one who would thus give lessons in fraud, and the practice of low cunning, or acknowledge no higher motives of action, has certainly mistaken his vocation.

The faithful teacher labors less for present than for future results. He estimates his labors not so much by the amount of knowledge communicated, as by the ability given his pupils to acquire more. He seeks rather to *profit* than to *please* his pupils, though he would not fail, if possible, to accomplish both; and, as his reward is most emphatically not in this world's goods, his standard of duty, and his motives of action, will ever be far nobler and higher than is ever attained by him who labors merely for present gratification, or popular applause.

TRUANTSHIP.

THIS is an evil to which all schools are more or less subject, and which, oftentimes, is as difficult of correction as it is deleterious in its consequences. The remedy lies mainly with the parents, and if wisely administered by them, the teacher will seldom find it necessary to interfere to correct the evil, or be often annoyed by its recurrence. It is the parent's duty to see that their children are constant in their attendance at school, and the teacher's duty to take care of them while there; though the teacher of enlarged views, who acts from a sense of duty, and estimates as he should his responsibility, will feel an interest in all which pertains to the well being of his pupils, and will cheerfully coöperate with their friends in all judicious measures for the promotion of that object. The following instance of delinquency, and of rather novel management on the part of the parent, occurred recently within the writer's observation, with decidedly beneficial results.

A boy, who was rather disposed to satisfy his own conscience with slight excuses for non-attendance at school, excuses not altogether satisfactory to maturer minds, took occasion to be absent without leave. His father having learned during the day that *his son was not at school*, interrogated him as to the cause of his *absence*. The son replied, that, "He felt sick, and therefore *did not attend*;" although, as it appeared, he had been roaming all

day about the city, — a course hardly advisable in the delicate state of his health. The parent understood his case *perfectly*, and after feeling his pulse, and otherwise sagely examining his patient, he decided to treat the case scientifically, and ordered a full dose of "Epsom Salts," to be administered forthwith, and the patient to be kept for a certain length of time in a quiescent state. In vain the truant protested that "He felt better," that "he did not need any medicine;" the father persisted in his prescription, and he was obliged to swallow the nauseous dose, much against his inclination, or his own conviction of its necessity, and with the inward determination, that, however often he might be absent from school in future, it should not be on account of *assumed* sickness. A better remedy, perhaps, could not have been devised for the peculiar state of the disease in his case. The medicine operated, not only as a curative, but as a preventive; so much so, that a mere reference to the subject afterwards was all that his *taste*, or the more healthy state of his system seemed to require.

WHERE THEY LEARN IT.

"I DON'T see where they learn such things," is one of the most common phrases in a mother's vocabulary. A little incident, which we happened to be an eye-witness to, may, perhaps, help to solve the enigma. We smiled a little at the time, but we have thought a good deal since, and we trust not without profit.

"Bub," screamed out a little bright-eyed girl, somewhat under six years of age, to a youngster, who was seated on the curbstone, making hasty pudding of the mud in the gutter, "Bub, you good-for-nothing, little scamp, you come right into the house this minute, or I'll beat you till the skin comes off!"

"Why, Angelina, Angelina, dear, what do you mean; where did you learn such talk?" exclaimed her mother, in a wondering tone, as she stood on the steps curtsying to a friend.

Angelina looked up very innocently and answered, "Why, mother, you see we are playing, and he's my little boy, and I am scolding him, just as you did me this morning, that's all."

ENGLAND and WALES, with sixteen millions of people, contain nearly eight millions unable to write their name, and not less than five millions unable to read their mother tongue.

THE GOOD TEACHER.

HE should be one whom nature has endowed with that one great qualification, without which all others are but "sounding brass and tinkling cymbals." I mean *sound common sense*. This *sine qua non* is unattainable and inalienable. You may be learned, you may reason correctly on abstract principles, you may theorize soundly and speculate most beautifully, but you can never come down to the capacity of the pupil, and you can never reach his heart. You will always want *practicability*, and had better pursue any other calling.

He must be deeply versed in the knowledge of *human nature*. This implies a careful study and a perfect knowledge of himself. For there is such a general consistency in nature, and similarity in men, that the conduct and deportment of others, which please and operate on one's self, will, in one's self, usually effect the same consequences in others. Hence, he must not only know that he is pleased or displeased, but the reason why. But it is not only true that in general all men are alike, yet it is equally true that in particulars they are as infinitely dissimilar as are their faces, persons, voices, and minds. Nature is infinite in all her productions. And with her varieties, as developed and modified in the little world of the school-room and district, the Teacher must be familiar. He cannot change the nature of these things. A stream cannot be dammed up and turned back upon its fountain. The pent up waters will break away the strongest barriers, and, desolating the fruitful plains, assert their natural tendencies. But one may lead the stream through proper places, taking care to regard the laws of gravity, and so, perhaps, conduct it around and back even to itself. So the Teacher. He must take the children and their parents *as they are*. It is in vain to lament that they are not constituted to his mind. The materials are furnished to him just such as they are. He can have no better to begin with. He may not sit down and brood over the indifference, ignorance, selfishness, and even the perversity around him, and so make up his mind to get along through his engagements as a burthen, but, to use a homely figure, strip off his coat, roll up his sleeves, and *go to work*. Come not to your district and school as a Sir Oracle, descended from a higher sphere, showing them by your conduct and deportment that you think them your inferiors in intelligence; but entering into their views, and even their whims, guide and direct them steadily to the main point. "Become all things to all men"; approach *them on the right side*—all men have an approachable side; let your "*common sense*" point it out to you; gain their confidence; correct and enlarge their views, and enlist them warm-

in all your plans. You should be able to do all this without sacrificing your own independence.

The Teacher should be critically and familiarly skilled in the first elements of an English education. That he understands the higher branches, that he can even construe the Greek and Latin tongues, while he is deficient in the common elementary branches of an English education, is a burlesque. I have sometimes enquired of my little children, what they are studying? O, mental arithmetic, geography, and writing, and the Teacher says I must begin Philosophy soon. But do you not spell twice every day?—O, no, we do not spell at all. Do you not read every day?—No, sir, only once in a while. Now, nothing is more vulgar than bad spelling; and I have frequently seen letters written by gentlemen, graduated at our best colleges, with the marks of vulgarity apparent. If our sons and daughters are not taught this branch in their childhood, they will never learn it—for it evidently depends on habit, and all habits must become fixed early in life. One of the greatest accomplishments, and I may say one of the rarest, is good reading,—embracing, of course, correct pronunciation and distinct enunciation. So rare is this, that we find a dozen good public speakers where we find one good reader. This, too, must be learned in childhood. In these the Teacher must be an adept. In all the branches which are taught he must be familiar. If it is necessary for him to resort continually to a dictionary to correct compositions; if he must every moment be looking over a book to hear recitations; if he must from day to day toil over lessons to be prepared to hear them; if he is bewildered with his little knowledge with figures, when a slate is presented him by his pupil—if for this purpose, or to assist a novice in his parsing lesson, he must fumble over books before he can gain the required instructions, he is unfit for his occupation. To it he must come with a well-furnished mind, and the subjects which he teaches must emphatically be his own, familiar to him as household truths.

The Teacher must be *apt to teach*. A most expressive phrase. Often it is said of one, he knows enough but he cannot tell it. Of course, however learned such an one may be, and however great may be his enjoyment therein, it is of no use to others. The power of easy, clear, comprehensive, and pleasant communication, is a very essential requisite.

The Teacher must have over himself *complete control*. In the government and control of rational beings, the world over, whether in families, schools, social societies, or states, it is an *axiom*, that he only can do it successfully, who has conquered and habitually controls himself. Shut up six or seven hours a day, with fifty or seventy children and youth, of various ages, tastes, tempers, intellect, and habits; classes to hear, questions

to answer, sums to examine and correct, pens to make and mend, rogues to watch, penalties to inflict and rewards to award, all or many of them at once, requires inexhaustible patience and imperturbable self-control. It must be exercised, however, and self-discipline will accomplish it. If the failure of every urchin to sit up as straight as a candle, be as still as a mole, and as mute as an oyster, irritates him, if, when every thing goes wrong and nothing right, he is fretful and peevish, if on any occasion he exhibits passion, be the cause what it may, the Teacher may depend upon it, the children, who are always close observers, will be promptly aware that their Teacher is not perfect, but like themselves, a frail, erring mortal — a very dangerous discovery. They have found his weak side, and will be sure to attack it.

He should be *fond of his occupation*. In it he should be an *enthusiast*. I use the word in its good sense. He must love to teach. Love to be surrounded, morning, noon, and night, with a group of young immortals, fresh from the hands of their Creator, ready to receive the impress which it is his duty, high privilege, and unequalled pleasure to give. He must love to see their little minds bud, blossom, and expand; love to watch their progress along the highway to the world to which he is bye and bye to introduce them, as full formed men and women of his construction. Thus will his daily employment be his highest delight. Thus will the school-room be to his pupils a place of pleasure above all others. Children love those who love them; and instead of parents being obliged to drive them to school, they will be scarcely able to keep them away; instead of its being a place of weariness to the Teacher, to which he goes with reluctance, at which he stays with impatience, and from which, the moment his tardy hour arrives, he flies with unfeigned sense of relief; he will hasten there before his time, the hours will be too short for his exercises, expire before he is aware, and he will dismiss his school with regret.

He must be habitually *amiable*. He must win the heart of his pupil. The key to it is *kindness*. A little girl was showing to a sympathetic young lady, at her request, the fine things which her father had brought home to her, but made no expressions of gratitude to the father who had so carefully provided for her. The young lady said, You must love your father very much, my dear, though you do not speak of him. She turned away from her finery as if it possessed no value in her eyes, and, sobbing, replied, "He never speaks kindly to me." Some Teachers seem to suppose that to return a smiling salutation, and to mingle their hearts with those of their pupils, is to relax their authority, and let themselves down, as they term it. Now, so far from that, it is the first step towards establishing authority. He should satisfy the pupils that he is a kind and generous man

deeply interested in their happiness, and withal, that "he is one of firmness and resolution, who will not allow any thing wrong." I do not like the Teacher, said a little boy, and I do not wish to go to school. Why, does he whip you, my son?—O, no, he never punishes us. Does he scold you?—No sir, but he is so cross. Nobody ever established authority by scolding, or ever ensured obedience by it. It is a downright vice in man or women. "I pray you avoid it." Cheerfulness and kindness, like the sun, warm and animate; and there is that at the bottom of the heart of every child, which never fails to respond to it. When the little fellow comes in in the morning, with his eyes sparkling with animation, and his face smiling with pleasure, the Teacher ought to repay him, if it be but with a smile, too; and then he is happy for that day. But if, on the contrary, he is met with a frown, or unnoticed sent to his seat, a warm little heart, all gushing with tenderness, is chilled and frozen.

He must be a man of *good principles* and *good manners*. Next to the influence of parents, the example and deportment of the schoolmaster goes farthest to form the morals and manners of the pupil. He sits a sovereign on his throne. His behest is law. To it his young subjects bow with implicit reverence. What he believes they believe. What he asserts they repeat. His manners, even to the mode of entering the room and taking off his hat, they copy. They embrace his sentiments. His likes and dislikes they adopt; a quiet pervading influence goes out from him, whether he intends it or not, and enters into their being with potent influence, and moulds and forms their characters, because they love and respect him. If, then, he is a man of high toned moral feeling, and agreeable, well trained manners, his value is above all price. Let there be no stain upon him, not a spot at which malevolence may point, or even fastidious propriety justly except. If to all these exalted qualifications we can superadd *sincere piety* in the Teacher, without a tincture of sectarian spirit, we have a perfect instructor. — *Teachers' Advocate*.

TRUTH AND ERROR. — Truth is so surrounded with errors, said a young man to his teacher, that it cannot be found. It is like a young tree among weeds, that hide and almost smother it. You are right, said the teacher, but you should recollect that, in time, the tree overtops the weeds, and then they cannot hurt it, but rather die in its shade; and, by enriching the ground, actually nourish the tree they had vainly endeavored to kill.

TRUTH is a star that never sets. Clouds may obscure it for a season, but eventually it shines with tenfold brilliancy.

HINTS TO PARENTS.

It is too much the case that parents pay little or no attention to the school. Unless their children receive punishment, they scarcely seem to know that there is such a place. All other business they find time for, except the comfort and progress of their children in the all-important processes of their mental, intellectual, and moral training. The Teacher, day by day, and week after week, spends all his working hours, full of soul, in training their children for the affairs of life, without a smile of encouragement from their parents. He perchance, nay, oftentimes, does not even know their persons, or they his. How can he, a stranger in blood, not invited into your families, not tolerated in your society, on whom you do not call, in whose employment you scarce seem at all interested, be expected to, nay how can he feel and exercise the absorbing interest in the welfare of your children which his station demands? Can you expect any thing more of him than to delve through his engagement as a wearisome toil, take his dollars, and, if he can forget such neglect, forget also you. No, no, my friends, this will never do. Awake yourselves, if you would arouse others. Yours is the interest. The wealth for which you toil to leave your children, may be stript from them; their health may fail; friends may abandon them, and must die; but their education is *theirs*. No time, nor accident, nor violence, nor any other thing, can divest them of it. It is part of themselves. It is with them when they lie down, when they rise up, when they walk abroad among men, and shall accompany them into the unseen world. For this great good the school-house is the sanctuary, and the Teacher the ministering angel. Receive him, then, into your families, your choice social circles. Visit the school-room. Show yourself, both to him and to your children, to be deeply interested in his and their employment, and give him his due reward, infinitely more valuable than his pecuniary pay, your hearty approbation. By this, and all other means in your power, see that you make teaching not only a respectable employment, but practically, what it abstractly really is, an occupation of the highest dignity.

—*Teachers' Advocate.*

Another passion which the present age is apt to run into, is to make children learn all things; the languages, the sciences, music, the exercises, and painting. Thus the child soon becomes a *talker in all, but a master in none*. He thus acquires a *superficial fondness for every thing*, and only shows his ignorance when he *attempts to exhibit his skill*. — Goldsmith.

TOO MANY STUDIES.

ONE of the most perplexing, if not fatal errors frequently made in the classification of scholars, consists in allowing too many branches of study to be pursued at one time. There is a manifest tendency on the part of parents to over estimate the abilities of their children; they regard them as having fixed *habits of study*, and too frequently, without a suitable knowledge of preliminary branches, insist upon having them pursue studies for which they have no taste, nor requisite qualifications. Nor is this all. They sometimes become so enamored with the euphonious names which are given to many of those branches growing out of the applications of the abstruse sciences, that they wish to impose more upon their children than our college graduates would dare undertake. This disposition should be corrected by the Teacher. In no case, for his own reputation, and for the good of the pupil, should he permit a false delicacy, or an over-anxious desire to please and secure popularity, to sanction such errors.

A correct estimate of the capacities of the learner, preliminary attainments, and the labor requisite to become *thoroughly* grounded in the study proposed, should form the criteria for deciding such questions. Now, if the parent over estimates the first two, and is incompetent to judge of the latter, the arrangement should be left to the Teacher, who, if qualified for his duties, must be the most correct judge of such matters.

It has been remarked, that a boy, possessing the necessary previous attainments, if above mediocrity, may pursue *one* branch at a time; if possessed of a common share of talents, *two*; if blessed with more than ordinary endowments, *three*; but, if a fool, allow him to pursue *four or five difficult branches of learning at once*. Efforts to crowd pupils are industriously made (by parents) in the arrangement of studies, however much it may embarrass the Teacher, encumber the whole school, and injure the pupil. The folly of undertaking *too much* is seldom seen until it is too late to remedy the evil.

Females generally possess more versatility of talent than males, and on that account may suffer less from too great a variety of studies. Pupils somewhat advanced, can, with diligence, pursue advantageously *two or three* branches at one time. We hope Teachers will give their experience, and the opinions founded upon it, on a question of so much importance to the *profession and the subjects of its influence*.

*Vice stings us, even in our pleasures, but Virtue consoles us
even in our pains*

THE INFLUENCE OF THE TEACHER'S EXAMPLE.

WE too often forget, in our intercourse with children, that they are children; that they are governed less by *theory* than by **EXAMPLE**; that their sympathies are easily excited; that there is a sympathetic chain, binding them to their teacher, which they are never able fully to sunder. How important, then, that this chain should be the silken cord of love, and not the debasing and repulsive bond of fear or hatred. Philosophy and experience stablish the truth of the Prussian maxim, that, "As is the teacher, so is the school." A stupid, selfish, incompetent master, will most assuredly run down the best school in New England; and this deterioration will be in direct proportion to the length of time such school is permitted to remain under his influence. While, on the other hand, an intelligent, conscientious, well prepared Teacher, will as assuredly lift up to a level with himself the most backward school in the state. So true is it, that all streams flow level with their founts.

We are too much inclined to look away from ourselves for causes, with which we have a more intimate connection. Children are creatures of imitation. Their minds, their feelings, and their impulses, are all easily controlled, guided, and made to assimilate to the pattern, which they have constantly before them. Its silent influence is ever felt and heeded. Who has not witnessed, at times, the apparent utter impossibility of leading scholars to attend quietly and silently to their duties in school; when all efforts on the part of the teacher, to direct the energies of his pupils and quell the rising tumult, tend but to increase the gathering storm. It is in vain, and worse than in vain, for the teacher, at such times, to attempt to force onward his plans, however judiciously they may have been formed, or however well they may have succeeded under other circumstances. Let him pause and reflect, if reflect he can in the midst of such excitement; let him look within himself, and see how much of his present troubles may have originated in his own feelings, if not in his own acts; how much of the impatience of his scholars may be attributed to his own impatience; how much, indeed, of the day's disasters might have been read, by an attentive observer, in his own morning's face.

"He who would have friends, must show *himself* friendly;" and the teacher, who would have kind, affectionate, and obedient pupils, manly in their deportment, and circumspect in their behaviour, must possess in himself all those desirable *mental and moral* qualities which will beget the same in others. A teacher, who would exert a good moral and spiritual influence upon his school, should be firm but gentle, dignified but not arrogant. If

he wishes to cultivate a domineering, haughty, and turbulent disposition, rather than one of ready acquiescence, and heartfelt obedience, let him be dictatorial and assuming in his own deportment,—always speak in the imperative mode,—never condescend to ask, but always to command, and he will certainly succeed; not that teachers should not command and be obeyed, but there is as much difference in the different modes of obtaining this result, as there is between obedience and disobedience; and while the firm, but mild and gentle course will, in most cases, prove successful, the haughty and arrogant will almost as certainly fail.

True dignity of character will always be associated with artlessness and simplicity of manner. Children are keen observers, and they shrink instinctively from artificial austerity, or laugh at its absurdity. A teacher, who should move about the school-room with a haughty, domineering manner, might talk loud and long about moral duties and correct deportment to little purpose. So with the tones of the voice in which he addresses his pupils. If he is loud and boisterous in his manner, and sharp and crabbed in his speech, attempting to win by assuming an unnatural and dogmatical tone of authority, he shuts up the hearts of his children, awakens in their breasts a spirit of repulsion, if not a feeling of disgust; the spell by which they were bound is broken, and, “They will not listen to the voice of the charmer, charm he never so wisely;” while naturalness of manner, joined with an honest frankness of speech, will win the confidence, love, and respect of the child or the man, and induce him to listen calmly and patiently to truths, unpalatable in themselves, and which, under other circumstances, might be resented or repelled.

If the teacher has any sly ways of detecting scholars in their mischief; if he resorts to stratagem or artifice to circumvent their plans; or does any thing which is cunning or deceitful, he teaches cunning and deception to the children. If he drills them in certain passages or questions, to be used on certain occasions to show them off to advantage, and gives that exhibition as a fair sample of their general scholarship, he teaches deception. It is a practical lesson, not soon forgotten, and an evil is committed, for which no present good can in any sense be considered an equivalent. A teacher should never resort to any artifice, but ever be distinguished for uprightness and sincerity of character,—in the minutest particular fair and honorable,—transparent as the thinnest crystal. In vain will he strive to inspire his pupils with a love for truth, unless he is inspired with a *love* for it himself. He who governs himself best, will always *govern his school best.*

Intellectually, as well as morally, the school will resemble the teacher. Though there may be some minds that will soar above

all obstacles, still the mass of pupils, who give character to the school, will rarely rise higher than the fountain, whence they derive their mental supplies. If that fountain be circumscribed in its limits, possessing surface, it may be, but no depth, with no streams flowing in to give activity, energy, and life, to the little which it contains, then the supplies which it furnishes must be comparatively small in quantity, and partake in quality of the mass from which they are drawn. In other words, if the teacher is superficial in his attainments, with no deep-felt need, and strong aspirings for more,—though he may, in his own estimation, be possessed of all desirable knowledge, and, like Goldsmith's schoolmaster, "E'en the story run that he can guage," his scholars will be likely to partake of his own self-sufficiency, and, like him, be satisfied with small attainments. There is nothing, perhaps, more to be deprecated, than a feeling among scholars, that they have arrived at the acme of all knowledge, and consequently possess no disposition to put forth further effort, and strive for higher, and still higher attainments. One's efforts will always correspond to the standard he has set up, either real or imaginary, and which it is his object to attain; and the pupil's ideal will be the real standard of the teacher.

HIGH SCHOOLS PART OF THE COMMON SCHOOL SYSTEM.

It is worthy of remark, that the plan of connecting High Schools, or Grammar Schools, with the Primary Schools, was a part of the original scheme of Education, as proposed by the founders of New England, more than two centuries ago. Every town, of a certain number of families, was required to establish and maintain a Grammar School, for instruction in the Languages, and in the higher branches of study. These cannot be profitably pursued in the Primary Schools, as every Teacher knows. These latter ought strictly to be devoted to their legitimate branches—to spelling, writing, and reading, and the elements of geography, grammar, and arithmetic. But there are always some in every school, who would like to study Algebra, Geometry, Chemistry, Philosophy, and, it may be, the Latin, the French, or the Greek Languages. Even where a Teacher is qualified to instruct in these branches, they cannot be pursued to advantage in the Common Schools. They ought not to be allowed there. But they ought nevertheless to be taught, and at the charge of the community. Some knowledge of them is *useful to every man in every business*. If only those can pursue them who are able to pay the expenses of an Academy, *then*

many cannot pursue them to whom they would be most advantageous, and who would be the best qualified to pursue them, and thus the community suffers loss. The extension of the principle of the Common School System to a higher grade of schools, to support both at the common charge, is a policy clear and unquestionable, and until it is done, these higher branches either will not be pursued at all, or else must be pursued in the Common Schools, to the great disadvantage of the latter. These considerations are so obvious, that it may seem needless to urge them; but, obvious as they are, they have not yet been acted on, and until they are, it will be the duty of the press to repeat them. — *Concord Courier*.

ANECDOTE OF DR. BOWDITCH. — "From our venerable university, at Cambridge, he received the highest encouragement to persevere in the course on which he had entered. In July, 1802, when his ship, the *Astroa*, was windbound in Boston, he went to hear the performance at the annual commencement of the college, and among the honorary degrees conferred, he thought he heard his own name announced, as Master of Arts; but it was not until congratulated by a townsman and friend, that he became satisfied that his senses had not deceived him. He always spoke of this as one of the proudest moments of his life; and amid all the subsequent proofs which he received, of the respect and esteem of his fellow citizens, and the distinctions conferred upon him from foreign countries, he recurred to this with the greatest pleasure. It is, indeed, made a subject of express mention in his will. — *Bowditch's Memoirs*.

"I hold that the State has a right to compel parents to take advantage of the means of educating their children. If it can punish them for crime, it surely should have the power of preventing them from committing it, by giving them the habits and the education that are the surest safeguards. Hundreds of children, of both sexes, are daily kept from school to support parents, often in idleness and drunkenness, by pilfering about our wharves, or by some other profitable form of vice, and are regularly educated for the brothel and the dram shop, for the poor-house and the jail. Their position calls loudly for public and individual exertion, and I recommend that application be made to the legislature for such power as shall enable the city to be in *loco parentis* to such children, and that some asylum be provided, where such *as are morally too weak to be at large*, may receive the peculiar training that their habits and associations may make necessary." *Extract from the Address of the Mayor of Boston.*

NOTICE OF MISS MARY LYON,

Late Principal of Mount Holyoke Female Seminary, at South Hadley, Mass.

BY MRS. E. C. COWLES.

WHEN eminent teachers, the guideposts and landmarks in our profession, are taken away, it belongs to our annals to note their loss. One such, long and deservedly prominent, has closed her labors on earth, since our last number appeared. MISS MARY LYON died at the Seminary in South Hadley, on Monday evening, March 5, at a quarter before nine. Her sickness was short, her death sudden. Hundreds of ladies, scattered over our own and other lands, have heard and will hear these tidings with surprise, as well as sorrow. She died, where she would have chosen above all other places to die, in her own room at the Seminary. Her mortal remains repose in its sacred grounds, in full view and within a stone's throw of its walls. That Seminary is a monument to her memory, which needs no inscription. She, under God, was its founder; and from its foundation, she has been the life and the soul of every department. The post which her death has made vacant, is one whose exigencies cannot be so ably met by any one person, and perhaps not by any two, in the country.

Miss Mary Lyon was born in the most obscure corner of Buckland, Jan., 1797, of poor but pious parents. That neighborhood where she first saw the light, "over the hill," and apart from the rest of the town, was a sort of Nazareth, from which the inhabitants did not look for any good thing to come. A sound mind in a sound body, was her birthright. The pure air and water of her native hills developed the one; sound principles of morality and religion invigorated the other. As to the thousand and one nameless things which go to form and make up exterior polish and accomplished manners, she was left, during her youth, very much to Nature, who is not always the best teacher of the graces. But she was full of that adorning which is incorruptible; which money cannot buy, and dancing-masters cannot teach; which is learned only in the school of Christ, and in his sight is of great price; hers was the ornament of a guileless, pure, humble, enlightened, and intensely benevolent spirit.

Her father died when she was about two years old, and left her a portionless babe; if she can be called *portionless*, who possesses the richest of all dowries, deathless energy and inexhaustible good nature. Honest and poor, she, like her mother and sisters, ate the plainest food, and went clad in the poorest clothes. They all loved her, the youngest and the smartest, but

it was little they could do for her. Muscular power, a strong will, and a stout heart, were her own, and her all; and she made the most of these invaluable gifts. The district school, for the months that it kept, was open to her as to every other child; and there, in her homespun frock, and her thick sandy hair, put up almost any way, she might always be seen at the head of every class to which she belonged. Probably not one who looked on her broad sunny face, dreamed of the work God was raising her up to do; and yet I have been told that even the children of that secluded school, who used to hear her talk so enthusiastically about teaching at the noon recess, while they ate their bread and cheese, thought that Mary Lyon was certainly destined to do something above the common course.

In Ashfield, a town adjoining Buckland, there was then, as now, an academy. To the Trustees of that Institution, mostly ere this gathered to their fathers, belongs the credit of discovering her rare promise, while she was in her teens. They learned that she was poor, and had literally nothing with which to pay her tuition. With a deep regard for true talent, whether found in high places or low, and with that liberality which lives in those retired mountain villages, those gentlemen offered her the privileges of their academy, term after term, without money and without price. Her heart bounded at the offer. Her seat was never vacant. Her lesson was never imperfectly learned. At her desk in that academy, abstracted, forgetful of every thing in the wide world but the subject before her, she hoarded up knowledge as a miser hoards up gold. That is the place where she learned the Latin Grammar through in a week; and Mr. Burritt, the author of the first maps of the heavens, was the preceptor who heard her recite it. She did not see a thing so much quicker than any body else, but she had great power of continuous application. She husbanded well her time and her energy. She did not fritter away hours, nor even minutes, on matters of no consequence. To those trustees she was ever grateful. The late Thomas White, Esq., in particular, had the sagacity to discover her worth, and the means and disposition to forward her plans and encourage her efforts for her own improvement; and she looked to him as a counsellor, and regarded him as a father. She ever indulged the same strong affection and interest for his family as for her nearest relatives, and we hope that from one of them we shall have such a narrative as she only is able to give, of the incidents of her early life.

She laid deep and broad the foundation of her education. She ~~was not satisfied~~ with the attainments she had made at Ashfield. *She went to Amherst, and in the family of Professor, now President, Hitchcock, added to her knowledge of natural science and the number of her choice friends.* At the age of twenty-four

years, by keeping school and in other ways, she had collected the means to support herself at the seminary of young ladies in Saugus, under the care of the Rev. Joseph Emerson. He saw at once her rare talents and capabilities. There she always felt that she gained new views of the end and aim of life. She began to see that the whole of education does not consist in cultivating the intellect. She often repeated to her own pupils Mr. Emerson's words of wisdom, prefacing them with, "My beloved teacher, now in heaven." It was there that she became acquainted with Miss Grant,* between whom and herself commenced a friendship, which was for many years constantly strengthened by common labors, sympathies, and aims, and cemented by mutual dependence. Most young ladies, at the age of twenty-four, would have judged an education like hers sufficient, and themselves too old to go to school. But knowledge was her element. She always regarded the time spent at Saugus as an important era in her life.

After leaving Saugus, she became the preceptress of the academy in Ashfield, and performed her duties there with fidelity.

In 1824, she was invited by Miss Grant, then Principal of the Adams Female Academy, at Derry, N. H., to become her assistant. She resigned her situation in the Ashfield Academy, and went to Derry. Never had any woman a more devoted friend, never teacher a more efficient assistant, than Miss Grant found in her for the succeeding ten years. Her personal appearance was somewhat peculiar; her manners were unique; but her mind was ripe, and her acquisitions many. She knew more than almost any other woman of her years in New England; and it was a happiness to her to be selected as the friend and companion of a lady whom she could respect, admire, and love, and who could understand, appreciate, and employ her.

From that time to this, she has had under her charge and influence, year by year, from seventy-five to two hundred young ladies. These circles of pupils who have gathered around her feet, and waited on her lips for instruction, have been from that class of society where the courtesies of life receive their full share of attention. Those whom she has instructed, are many of them now the wives, as they were then the daughters, of men of property and standing. They had for her the most profound esteem and respect. They carried with them to their various homes, the most filial regard for her. When they parted from her counsels, her mental and moral excellence, her spirit of self-sacrifice, her deep interest in their highest welfare, was what they remembered. Distance lent enchantment, and the longer they were away from her, the more entirely her virtues filled their vision. How many would have divided with her their last

* Now Mrs. Wm. B. Banister, of Newburyport, Mass.

crust, if she had lived to know want. Her pupils counted it a privilege to look on her large, but illumined face, at a meeting of the American Board, or any other great gathering, even though they could not get near enough to feel the friendly pressure of her hand, and hear her say, "Oh! yes, I remember you. Well, are you married? are you teaching?" and then turn to greet another comer. Nothing to me shows more strikingly the affluence of her moral power, than that she could exercise complete control over the very pupils that would laugh at her eccentricities. How wealthy is that man who can pay half a million of bad debts, and yet save an ample fortune. She would carry all before her, as irresistibly as Patrick Henry. I have seen her in an assembly of two hundred youth, carry the vote unanimously on a question which came directly across selfish indulgences and present gratifications. The electric current would pass from soul to soul, and the will of the speaker unaccountably and unconsciously became the will of the whole. Then would she impart life and heat to souls stupid as a clod, and cold as an icicle.

It was while at Derry that she fully embraced the principle which she ever afterwards acted upon: that a knowledge of the Bible is the ground work of all true education. The practical reception and carrying out of this idea was a distinguishing peculiarity of the system of education adopted by these ladies; and it was the secret of their eminent success. Miss Lyon's belief was what would be called in this region, strictly Orthodox. Her views of what constituted a Christian character and a good ground of hope for personal salvation, were broad and high. She feared that she came short of this standard. She feared that she loved science more than God. She used to say, in those days, that her mind was so constituted that she did not think she could ever become an eminent Christian. She endeavoured to point others to the Bible way of salvation, though she was not without fears that her own feet were not planted in the narrow path. She formed the purpose to do all that in her lay for the salvation of her pupils, whether her own soul were saved or lost. She forgot herself, and labored for others; and in watering others, she was herself also watered. While many of her pupils were commencing or improving a religious life under her instruction, her own hopes grew bright, and her joy became a perennial spring.

For six successive winters after she went to Derry, she taught a winter school in Buckland, her native town. Her accommodations were scanty; her arrangements were simple; but *winter after winter, not far from one hundred of the daughters of that region gathered around her in her primitive home, and gave themselves earnestly to preparation for their future duties.*

Many of those scholars became foreign and home missionaries; and those who are yet living, are generally working women, ready to every good word and work. It was there that she first conceived the project which she ultimately matured: the raising of a Seminary ample in its facilities for instruction, and yet so moderate in its expenses as to be open to the daughters of farmers and artisans, and to teachers who might be mainly dependent for their support on their own exertions. She was not without honor in her own country. Her labors were appreciated by that sensible, religious, and laboring population. When, in later years, she undertook to embody and carry out her project, she nowhere met with a readier response than from the counties in Massachusetts west of the Connecticut. It was there that she found an agent, Rev. Roswell Hawkes, who could understand her plans; and who, at that crisis, when it required moral courage to embark in the enterprise, resigned his pastoral charge, and gave himself honestly and sincerely to advancing that work to which she thought the Lord had called her. With him, and alone, she went many a weary pilgrimage over those long hills, in behalf of her cherished object. Many of the gentlemen she visited, felt that her speculations were not visionary. They had confidence that she knew what she was doing, and gave largely of their means for her undertaking.

In 1828, when Miss Grant removed her school to Ipswich, Miss Lyon went thither with her. She was then in her prime. She was above the middle height, of corresponding size, and very well proportioned. Her complexion was a beautiful combination of rose and white; her eyes were of the first water; her voice was loud, clear, and natural; her head was one of the largest that was ever set on a woman's shoulders, with the balance of the brain before the ears, which inclined her to carry it forward. The apartments for the intellect were exceedingly broad and capacious, and the tenants numerous, well selected, and always at home. If I add to this outline of her person and figure, a large calash with a bridle, such as was worn in those days, a long white raw silk shawl, a green and black basket, and an octavo Bible, I think all the old scholars of the Ipswich Seminary would see her, with a quick step and cheerful face, on her way from her boarding house to the Seminary. That band of well remembered girls, how many have preceded her to their rest.

The ladies of Ipswich, to this day, have a vivid recollection of the farewell visits she paid them around their hearths, when she was about closing her labors there in the fall of 1834. She thought it desirable that the ladies of the village where she had spent the greater part of the six previous years of her life, should contribute handsomely to her object. She attempted to raise a fund among them for the contingent expenses of the

undertaking. She considered it the most indispensable contribution to be obtained, and the capital without which no other aid could be secured. She represented her object as just then calling the most loudly for aid; because, though very deserving, it was the most unknown, unnoticed, and unappreciated by the religious community. Hers was the foundling, that, if not taken in, must die of cold and hunger. She went from house to house, and talked, now with the lady, now with the husband. She told the husbands, in a very good natured but earnest way, that she had come to get them to cut off one little corner of their estates, and give it to their wives to invest in the form of a seminary for young ladies. She held before them the object dear to her heart—the bringing of a liberal education within the means of the daughters of the common people, till it loomed up to them for the time, as it did ever before her eyes. She put it to the lady, whether, if she wanted a new shawl, a card table, a new carpet, or some other article of elegance in her furniture or wardrobe, she could not contrive means to procure it. She spread out the whole subject, talking so fast that her hearers could hardly put in a word, anticipating every objection before it was uttered, and finally appealing to their individual humanity and benevolence. She uttered no falsehood; she poured out truth; she offered arguments to make out her case; and, best of all, she carried the will of every person with whom she labored. Ladies that in ordinary subscriptions to benevolent objects, did well to put down their fifty cents, gave her five or ten dollars of hard earned money, collected by the slow gains of patient industry,—and gave it of their own free will, yea, gave it as a privilege from which they would not have been willing to be debarred: they paid it on the spot, grateful that it had come to their hands at such a time as that. Every dollar of that money was well invested. All of it brought her a hundred per cent. It was, as Miss Lyon always called it, the corner stone of that noble edifice. She made it so. She carried the story of the liberality of those ladies from town to town. Wherever she collected the ladies to awaken their zeal in behalf of her undertaking, there, with her impassioned eloquence, she stirred up the spirit of emulation by holding up the noble example of the Ipswich ladies; and in the next two eventful years, those five talents gained many more.

The work of collecting funds, maturing plans, providing furniture, linen, and the like, and superintending the actual building of the Seminary, occupied three of the best years of her life. *Her faith in the ultimate result never wavered. God raised her up just such friends and helpers as were needed to carry out her plans. Some very original articles on the proposed school, from the pen of Professor Hitchcock, had fallen*

under the eye of a lady in Connecticut, and approved themselves to her judgment. In the providence of God, she soon after became united to a gentleman in Boston, of liberal heart and means. Miss Lyon had heard his name, and had been told that he might regard her undertaking with favor. A gentleman who had married one of her Buckland scholars, and who is now a professor in one of our theological seminaries, commended her to his friendly notice. She found an open ear. His wife opened her doors and her heart to Miss Lyon and her coadjutors. When, after their first interview with her, this gentleman said to his wife, "How much do you think I had better give to Miss Lyon," she replied, "I thought perhaps you would give five hundred dollars." The husband was surprised; but he slept upon the subject, and rejoiced the hearts of the friends of the cause by affixing that sum to his well known name. It was the first, but by no means was it the last five hundred dollars which he gave to that cause. The time, influence, and sympathy which he and his partner have to this day given to it have been worth more than thousands of silver and gold.

There was living in Conway a man, whose name the religious community had often seen in the financial reports of benevolent societies, with such sums attached, as gave them leave to suppose that he was a man of large property. Thither she went, and found him at the head of a large family, living in primitive simplicity, and gathering plentiful harvests, season by season, by his own untiring industry, from a very moderate sized and rock-bound farm, and giving away all his surplus income in Christian charities. He was just the man for her; for she had in the depths of her soul fellowship and sympathy for just such continued self-denial. With small means and a great heart, he listened to her pleas, and placed much of the surplus revenue of that productive farm in her hands, for the good work she had undertaken. I have seen that man in his rusty coat, his farmer's shoes, his hat none the worse for recent wear, having been his best for a dozen years, and with his rough hard hand — I have seen him again and again at that Seminary table, honored of all its friends and patrons. I shall never forget one small donation of his, added to a very large one. A friend of the institution had procured a plan for a building from an artist, at an artist's price; and yet, as Miss Lyon judged, it was not available for her purpose. How was it to be paid for? Her scrupulous honesty forbade a cent to be taken from that sacred fund for such a fruitless purpose. The case came to the ears of the Conway farmer, and the fifty additional dollars were forthcoming from his worn pocket-book; for like Miss Lyon, he could not see a single mill of the contributions for the Seminary diverted from the object. *Perhaps no fifty dollars contributed, ever gave more satisfaction*

to Miss Lyon; for her own scanty funds had suffered many large drafts, and were ill able to bear such another.

There was a good deacon in Monson, prudent, shrewd, and capable; and that which he did, the Lord made it to prosper. He and his wife received Miss Lyon to their house and to their hearts. They entered fully into her plans, and gave her money, time, and toil. Many months of a long season, that gentleman left his own extensive and lucrative business to the oversight of others, and went early every Monday morning in his own carriage to South Hadley, and there, till the sunset of Saturday, gave all his financial skill and rare business abilities to overseeing the erection of that building. It was in this hospitable mansion that she spent her very last season of rest, and refreshed and prepared her soul for the new and heavenly employments on which she was so soon to enter. The Lord repay him and his a thousand fold for those unpaid and self-denying, but not unrewarded labors.

There were many men who could not understand Miss Lyon; she was so unlike all other women they had ever met. She had such large thoughts and complicated plans that she was really beyond them. It was to herself always a providential interposition, that at that crisis, when many of the wise men even in the church, could not comprehend her plans, and coöperate in her undertaking, such men as I have mentioned should have lent her their efficient aid.

If Miss Lyon was a genius, she was not of that sort who think they can do without study and industry. Her intervals of leisure in those three laborious years, while the Seminary was founding, were all diligently improved. She went through Bailey's Algebra, solving every problem, and studying the whole as carefully as she would have required of any pupil. She feared lest the multifarious business connected with founding the Seminary might unfit her for directing the studies of gifted, mature, and improved young ladies. In like faithful manner she studied Euclid, during those three years. She reviewed Botany, and on examination, adopted the natural system then just coming into use. She studied treatises on Natural Philosophy, Chemistry, and Geology, and attended college lectures on these subjects.

Though she had no official connection with any school for those three years, she lent her occasional aid to the beloved Seminary at Ipswich, where she had so long labored with great success. At one time she went there and gave a series of *Familiar Lectures* on Chemistry, illustrating them with many experiments, and taking great pains to initiate some of the younger teachers into the art of experimenting. She spent much time at Norton, and took that seminary under her fostering care,

often going into school and teaching the commonest things, in order to relieve the Principal, and allow her to recruit her strength and spirits. She had no dark days, no melancholy hours. She was always too busy for any such digressions.

The Mount Holyoke Seminary was thrown open to pupils in the fall of 1837. Miss Lyon has been spared for more than eleven years to animate and sustain it by her presence. For the greater part of that time, she has been the chief steward and stewardess, the factor and housekeeper, the principal and pastor, of that community. She has borne from day to day, altering as the necessities of the hour might require, the arrangements for meeting the physical, intellectual, and religious wants of two hundred young ladies. She has considered no servile work degrading which was necessary to the highest interest and comfort of her large family. She has shunned no responsibility to which the good of her immortal charge called her. She has shrunk from no labor, however weighty and crushing to body or mind, if the exigencies of the case called for it. But it is needless to enlarge on her history in connection with that Seminary. It is public property. Her works are her praise. Her scholars in the four quarters of the globe are a living epistle, known and read of all men.

Miss Lyon seldom counted her labors or her sacrifices. Doing, not talking, was her plan and habit. But there was one thing which she anticipated on going to South Hadley, and more than once spoke of, as no small trial. It was the necessity of giving up, to so great an extent, her own mental improvement. She foresaw that her cares would of course debar her from reading and study. To some extent, her forebodings were realized. Yet during the first year, amid the labor of organizing that complicated establishment, and arranging wheel within wheel of that living mechanism, she found time to study Whately's Logic, thoroughly. She was as enthusiastic in this study, as she had ever been in any, when, in the days of her youth, study was her only business. Gentlemen have said that ladies cannot teach Logic properly. Had they examined that select class, the first who received the honors of the Seminary, they would not have repeated the assertion afterward. That choice class of three all live to mourn the departure of their revered instructor. They are all the wives of clergymen. One continues in the Bay State, one dwells in the Great West, and the third sojourns on "India's coral strands."

Of late, Miss Lyon had not read much. She used to say, "I have no time to read. They think I have no taste for it. *It is as well to let them think so. I should be as glad to read as any body; but then it is not worth while to say any thing about it.*" Peace to her! Now that she is dead, full justice

will be done her. With all her cares, she generally found some time every week, to the last, to increase her stores; but she did not count the additions worth mentioning. The kind of reading she most relished, as she advanced in years, is indicated by her last gift to her teachers. Unknown to them, she had ordered a number of books, which she purposed to give them as tokens of her love and confidence. When the package arrived, she had gone to her rest. With what mingled emotions of surprise, pleasure, and sadness, that bereaved circle received each a beautiful copy of Hodge's Way of Life, can be better understood than expressed.

Miss Lyon met death at her post. A case of malignant erysipelas occurred in her household. Her mind was intensely excited, both for the young lady called so suddenly to die, and for the rest of her household, lest the disease might spread among them. Though she believed it to be contagious, she gave to that pupil while sick, and to her remains when deceased, every attention. She sought calmly and deliberately to learn her duty to the rest of her scholars under the existing circumstances. On Friday morning, February 23d, in her accustomed place in the Seminary hall, she made known to her children, as she was wont to call her pupils, her decision, that they should go on with their accustomed duties. That day, the young lady who had been sick, died. On Saturday morning, at five o'clock, though quite unwell, she was present while prayers were offered beside the dead, and spoke a few fitting words to the assembled school. It was the last time those scholars heard her voice. They saw her face no more in life. On Monday, her physician pronounced her disease to be erysipelas. From the first she apprehended that it might be unto death, and that she might not be favored with reason to the close. On the next Wednesday, she asked the physician, with her accustomed self-possession, to let her know as soon as he gave her up; adding, that in that case she had something she wished to say. He with commendable frankness told her that she might better say it then. Delirium shortly came on, but she revealed in that troubled state the bent of her soul, her upward impulses, her habitudes of thought, as fully as though reason had not been obscured. Amid the incoherent ravings of those last days, no name was so often on her lips as that of Jesus. She steadily refused all medicines, alleging that such was the will of her Saviour. When for a moment her mind broke through the cloud, she beckoned her attendant to her bedside, and whispered in her ear, "how happy, how very happy" she was. As the closing scene drew nigh, her pastor visited her bedside. He asked her if Jesus was precious to her soul. She made an effort to articulate Yes. He assured her that God could be glorified by her silence. She raised her

hand by way of recognition, and the gleam of intelligent joy that overspread her face, and made it shine like that of Moses, showed that she understood the remark.

Her death was a suitable close to her life. She took no formal leave of her friends; she left no last messages. She passed away quietly, without a struggle, breathing shorter and shorter all the time as the moment of dissolution approached. She is gone to reap the reward of the faithful, in a land where the inhabitants shall no more say, "I am sick." She met death with her armor all on. No spot or rust had ever marred its brightness. Her strong spirit's ceaseless working shook the earthly house, broke down its solid walls, and let the tenant escape, like a bird to its native heaven. Let none of her friends ever think of her as dead.

As a teacher, Miss Lyon had the ability to look straight into her pupils' minds, and discover exactly what they needed. The hour of recitation was one of great profit to them. Every mind was roused to thought. She would put just the right questions for that purpose. Merely repeating words, was a rare thing in a class of hers. She did not think so much of a perfect lesson, nor take so much time for examination on the text-book, as many teachers do; but she made the hour one of delightful and improving conversation, and exhilarating mental activity.

She always made that part of the lesson on which she dwelt, clear and life-like. She did not consider the learning of a few facts, less or more, as an object of supreme importance. Out of the lesson on hand, she would seize some prominent points, and exhibit them in such a light, that they could scarcely fail to find a lodgment in the understanding and memory of every one. Then she would hear the remainder of the lesson rapidly, or put it over to the review; or, what was very common with her in some branches, she would make the pupils recite to one another out of school, she arranging them in couples, and requiring them to bring in certificates, neatly written and duly signed, of the quality of those private recitations.

She would not allow the attention to flag. Whether it were a lesson in Colburn's Arithmetic, or in Butler's Analogy, or a lecture on Moral Philosophy, or on domestic work, it was all the same. The minds of all must be concentrated on the subject in hand. "One thing at a time," was a maxim she universally insisted on. There was no such thing known in her classes, as reciting one lesson, and preparing the next at the same time; no such thing as the pupil's giving an answer, and then recreating herself till her turn came round again. If a class were parsing, *no member could look ahead, and get her line nicely prepared, while her neighbor was taking her turn in the exercise. The teacher, awake and alive, seemed to mark the wandering thought*

She secured eye, ear, and mind. If it required half the recitation hour to accomplish it, she took the necessary time, and heard the lesson in the remainder. She saw into every corner and behind every post. "There is one young lady," she would say, "who is not attending. I know it by her vacant eye." The roving eye would be recognized by its owner, and the listless mind would answer to the call. It is said that, at South Hadley, a young lady reckoned without her host, if she slipped a poem into her pocket, when she went to the Assembly room of an evening, and expected to read it without observation. "Oh," Miss Lyon would say, "I don't expect to make any original remarks. I know I shall say nothing but what you have known ever since you were children; but you must lend me your whole selves for the sake of your own characters. I cannot go on till you put that book away." And she would put the whole subject over, and go into the advantages of presence of mind, till all lent their thoughts to the business on hand. The young ladies might grudge the moments; but she looked beyond the hour, and sought to prepare them for the responsibilities whose shadows her more experienced eye saw cast before them. To the same end she would inspire her pupils to see how much they could learn in a given hour; how many of their problems they could solve without aid; and how long at any one time they could study without an absent thought. Her way of saying and doing these things can no more be put upon paper, than her voice, gesture, or gait.

She had an unfailing fount of good nature. The writer never saw the waters moved. In ten years' personal intercourse, much of it very intimate and familiar, I never saw a flash of anger in her eye. I have it on pretty good authority, that her native temper was not inert, although I doubt not it seems to many of her scholars that it must have been so. An intimate friend had occasion in her earlier life to tell her that there was occasionally something in her that might be taken for anger. She replied, with characteristic candor, "Then I think I must look to it, and see if there is not some ground for the remark." However it may have been then, certain it is, that command of temper for many years has been so easy to her, as to cost no effort. Habit had become second nature. She had the most perfect good will towards her pupils, and they gave back freely, measure for measure. She never gave them any hard names, never said that they tried her patience, and never allowed any one else to take such liberties with them. If a young teacher applied to them any such *expressive epithets as numb*, for example, she would hush them *immediately, saying*, "Oh, yes, I know she has a small mind, but we must do the best we can for her." She never fretted at a scholar, let her do what she might. "It does no good to find

fault with scholars," is a motto that was ever on her lips, and well became her. She treated the grossest misdemeanors with severe and faithful kindness. She would expel a scholar in perfect good humor. To the question, so many times put to every teacher, "Do n't you sometimes get tired of teaching?" she had one uniform reply, "Tired *with* it sometimes; never *of* it." When told of any unkind remarks, she never lost her good will toward the person who had made them. She never chased a slander. "Oh," she would say, "I am doing a great work; I cannot come down." She laid up no grudges. She would do the person a favor the first opportunity that offered, and what is a great deal more, would ask one of him, if she had one to ask, just as readily as if he had never made free with her good name.

She aimed to teach her pupils to educate themselves, to show them how to study, to help them lay the foundation of an edifice which they were themselves to finish. She was herself impressed deeply with the truth that they must soon pass from her eye and care, and could only commence their training while at school; and she conveyed this impression to them.

To go *through* a book, she considered a matter of little consequence. To see it well begun, to set her pupils' minds on the right track, to open to them fields of investigation, was in her view the main business. Not but that she would generally finish a text-book; but when she did, she would always drop it when least expected, and just when the interest was highest, and when her scholars were in the precise mood to recollect the study with pleasure, and wish to pursue it farther at a more convenient season.

She never took pains to make lessons easy. If you studied History with her, she would set you to preparing chronological or genealogical charts, calculating the results of certain acts, or comparing and contrasting the characters of individuals. She left multitudes of questions unanswered, to be answered by the pupil on subsequent study and reflection.

Not only in studies, but in the general arrangements and management of the school, she sought to develop and instil general principles. "What will not answer for all to do, will not do for one," was a maxim explained at the beginning of every new term, and reiterated from week to week; until, if a scholar asked her for an improper indulgence, the motto would be brought to her remembrance, and the request would die in the asking. The dullest girl was made to comprehend the maxim, and learn to shape her conduct by its letter and spirit.

"Never do a thing of which you doubt the propriety, unless you equally doubt the propriety of not doing it," and "Do your duty, and give yourself no anxiety about the result," were alike the lessons of her lips and her life. She regulated her own

conduct by these principles, and added example to precept. With what zeal she would labor to infuse these great principles into the souls of her pupils, is well known to them all. Her mind was so active, that her ideas came faster than even her ready lips could utter them. Her illustrations were abundant, forcible, and often beautiful. She was full of unquenchable zeal for great principles, and was absolutely determined to infuse them into others' minds, as they stood in her own. Hence she spoke with power, because she felt what she said, and practised what she preached. The uniform speed with which her mind worked, would have been extraordinary excitement in most persons, but it seemed natural in her. She would inscribe valuable principles so ineffaceably on the memory, and enshrine them so deep in the heart, that to a great extent her pupils would do just as she wished, and that when they were out of her sight and away from her presence.

She labored, and that with great success, to start her pupils on a voluntary course of self-denying action, while they were with her. She held that benevolence grows with exercise. How much drawing and copying did she solicit of the Ipswich scholars, at the outset of that great undertaking, which was the latest and the most distinguishing work of her life; and all the reward she offered, or had to offer, was that it would do good, and would be contributing their mite to the great object she had in view. She often called on her pupils to make such small offerings to the cause of benevolence. The golden rule dwelt ever on her lips, and in her heart. "Thou shalt love thy neighbor as thyself," was held up, by her, day after day, in new and interesting relations.

She would exhort her pupils to forego many little indulgences, that they might have wherewith to meet the calls of charity, and she would be sure to see that the call was forthcoming. She led them to feel it a privilege to deny themselves for others' good, and then she would try to stereotype the benevolent impression by hallowed benevolent action. In this, she had her eye on an end far beyond the adding of a few dollars to the resources of a philanthropic society. She looked forward, and she very well knew that the way to make her scholars open-handed and charitable women in coming years, was to see that they made a liberal use of small means while under her eye and influence.

It would be wrong entirely to omit the most prominent thing in Miss Lyon's instructions. She loved above all other books to teach the Bible. She kept her own mind in continual contact with divine truth. She held to plenary inspiration. The *words of Holy Writ* were to her, spirit and life. Her whole *soul was completely penetrated with Bible truth*. If she had *seen the heavens parted, and the arm of God outstretched and handing down that volume*, she would not more strongly have

believed it His gift. She committed its words to memory. She wrote them on her heart. She evolved the hidden meaning. She did all that in her lay, to make every one of her pupils do the same. If they were with her any considerable length of time, she was careful to see that they studied the Bible more than any other book. "Never less than two hours; as much more as you please," — was the rule for the Sunday lesson. "Scholars," she would say, "that have a good deal of improvement already, can study it the longest, of course; and I do not expect those of very small minds, and very limited views, to be able to study it more than two hours." A certain young lady of the writer's acquaintance, on the first Monday morning of a term, failed in her Bible lesson. She read the chapter carelessly, and trusted to a good memory, and to her chance of being overlooked. Before the recitation began, Miss Lyon called on all to rise. "Those who can recite every topic may take their seats." My friend, with about a dozen more of the hundred young ladies, was left standing. "You may take your seats *there*, and hear the rest recite," said she, in a tone which could never be gainsayed, pointing to a side bench, in sight of all the school, and of herself especially. "Now you may hear the others recite, and you may come to my room and recite yours to-night, at half-past five." My friend never had to find her way to the same place for the same purpose again. This thorough study was only the preparation. She heard the lesson recited, and commented on it an hour on Monday, often took from half an hour to an hour to finish it on Tuesday, and then reviewed it on Thursday. The facts, events, and scenes embraced in those Bible lessons were vividly portrayed before us. They will never fade from our vision. It is mostly due to this biblical training that very few of her scholars are frivolous butterfly ladies. Wherever you meet with one of them, you find a serious, earnest woman, industriously working out the great problem of her own and the world's salvation, bearing the impress of the doctrines she was taught at Buckland, Derry, Ipswich, or South Hadley.

Nothing illustrates Miss Lyon's character better than the conquests she gained over herself. She was glad to be told, in a friendly way, of any defect which it was desirable she should remedy. When, in earlier life, after she went to Derry, a friend, anxious that she should add more of feminine grace to her great strength of mind and character, directed her attention to some small defect, she replied, with the best humor in the world, "I have corrected more such things than any body ever ought to have."

Her first schools, too, were disorderly. She said so herself; and the fact has been confirmed by those who grew up at her

side. Who, for the last twenty-five years, would have suspected it? She learned by experiment and failure, by study and effort, how to hold the reins.

She had no aptitude for mechanical operations. She sewed and knit as if her fingers were all thumbs. It was the same with washing and sweeping. How does it add to the conception of her power, that, with all this acknowledged inexpertness and want of tact in things physical, she should have been able, out of the miscellaneous assemblage around her in her Institution, to make such accomplished house-keepers. The order and neatness of the building and the furniture, the supply of the tables, and the comfort of the inmates, all testify that she acquired great skill in this department. It was an acquisition that cost her no small effort, and argues many a victory over herself.

The elements of true greatness were largely mingled in her character. One striking feature was her *untiring energy*. She did with her might what her hands found to do. Her activity was only suspended one day in seven. It was a volcanic fire, pent up within her bones. When her will was once set on a thing, it was irresistible. She swayed circumstances; and, if need were, created them. Not often is so much energy encased in a mortal body.

Integrity was another element in her character. Hers was a whole soul; and hers a single eye. She had but one master. She gave herself wholly to the work of doing good. Benevolence was her ruling passion. She consecrated her talents to the particular work of elevating female mind. To make the ladies under her charge well disciplined thinkers, to develop within them a principle of benevolent action, to accustom them to habits of self-denial, to weave the great doctrine of loving their neighbor as themselves into the very web of their characters, to send them out self-sacrificing laborers, ready to sow the seeds of truth and righteousness, beside all waters,—this was the ruling purpose of her heart. She felt straitened till the work should be accomplished. The habit of doing good became to her a second nature. Her friends would as soon have looked to see Niagara turn its mighty torrent backward and upward, as to see her swerve from her chosen course, and forget her chief joy, or hesitate at any sacrifice that might forward the great work to which she felt herself called.

She is gone, and we may not soon look on her like again. But she has accomplished the work for which God raised her up. The thing has prospered whereunto she was sent. The wheels *she has set in motion* will still, we trust, move on. The hundreds of minds *she has trained*, which linger behind her, are *perpetuating and multiplying* the influences she put forth. "Blessed are *the dead who die in the Lord*; for they rest from their labors, and their works do follow them."

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PICTURE-MAKING.

But know that in the soul
Are many lesser faculties, that serve
Reason as chief: Among these, Fancy next
Her office holds; of all external things
Which the five watchful senses represent,
She forms imaginations, æry shapes,
Which reason joining or disjoining frames
All what we affirm, or what deny, and call
Our knowledge or opinion.—*Milton.*

Who, that is at all conversant with his own mental states, is not daily conscious of the presence of forms of objects which, in some period of life "the five watchful senses have represented" to the mind? Or who, that has watched the operation of his mental faculties, has not discovered the power of modifying these "æry shapes," by coloring or discoloring, expanding or contracting, "joining or disjoining," so as to create new forms or new combinations which the mind delights to contemplate? The healthful exercise of any faculty gives us pleasure, though all may not derive an equal degree of delight from the exercise of the same faculty. To one, pleasure of a high order may arise from the exercise of the reason in the investigation of abstract relations, while in others, and probably a far greater number, the contemplation of those subjects which fill the mind with pictures of objects living and acting in scenes created by the imagination, excites the liveliest and most pleasurable emotions. All are delighted more or less with the exercise of this faculty. Passages in history abounding in thrilling incident are better acquired and longer retained than those which give mere outlines of events,

because the former fill the mind with pictures, while the latter address themselves to the understanding or the memory, unassociated with forms which enable us readily to recall them. Poetry loses all its charm, to one whose imagination does not, in unison with that of the poet, create all the imagery with which the latter intends as well to delight as to instruct. The anticipations of childhood borrow their peculiar pleasures from an ideal world, which a lively fancy, in the buoyancy of youth, creates and fills with sources of enjoyment which the realities of life are destined to dissipate. No wonder that this "lesser faculty," when it does not "serve reason as chief," as in childhood it seldom does, should doom to disappointment, and awaken the belief that more is enjoyed in the anticipation than in the reality. Romance owes its bewitching power to its control over this department of the human mind. Hence the danger of scattering freely before children this species of reading, especially where the pictures created are of an immoral tendency. How important that the minds of children be filled with images of beauty and purity. Mark the workings of a corrupted mind in the low and obscene pictures which vicious children are wont to carve upon the furniture and fixtures of the school house. No surer indications of the downward tendency of a child are needed than that the mind delights to dwell on scenes of depravity and mischief. Dr. Wayland says, (*Moral Science*, page 74,)

"Whatever fills the memory with scenes of vice, or stimulates the imagination to conceptions of impurity, vulgarity, profanity, or thoughtlessness, must, by the whole of this effect, render us vicious. As a man of literary sensibility will avoid a badly written book, for fear of injuring his taste, by how much more should we dread the communion with any thing wrong, lest it should contaminate our imagination, and thus injure our moral sense!"

To think of suppressing the action of this faculty were vain. To leave it uncultivated, would be like abandoning a garden capable of bearing the richest flowers, because, forsooth, it is also capable of a luxuriant growth of weeds. What can be plainer than our duty to exercise, control, direct, purify, elevate, or, in other words, to educate it as we would any other faculty.

Our attention has been recently called to this subject by an able lecture from the Secretary of the Board of Education, in which he dwelt upon the importance of cultivating the imagination. To point out some of the methods of doing it may not be amiss at the present time. Many of the studies taught in our schools cannot be well treasured in the mind unless this power of picture-making is called into vigorous exercise.

Drawing is one of the best means of cultivating this faculty, since it is nothing less than giving visible forms to the "aery

shapes" that exist in the mind. Every mental picture, transferred to paper or the canvas, assumes, at length, a definiteness of outline and a distinctness of form and color which a single effort of the imagination could never have given it. That pupil who has represented on paper an accurate figure of Massachusetts, has traced the indentations and juttings of its coast, drawn its rivers and smaller streams, located its cities and towns, indicated its latitude and longitude, has a far more definite conception of it as a whole, or in the relative position of its parts, than one whose knowledge is derived from the ordinary methods of teaching geography. No doubt, a feeble and ill defined picture of Massachusetts may exist in the mind of one who has merely glanced at a map. Of two who have viewed a beautiful landscape, which one, after the lapse of years, would be likely to call to mind the most vivid conception of it, he who viewed it only to admire, or he who transferred it to the canvas? What teacher has not observed among children a strong propensity to imitate, in pictures, the forms of familiar objects? By some, these efforts have been discountenanced and wholly interdicted as idle and worthless, if not positively injurious to the child's moral and intellectual progress. Is it to be wondered at, that children under such prohibitions should indulge a propensity innocent in itself, only when their minds are filled with images of vice and crime?

But let once the practice become lawful, let children be stimulated to attain to excellence in the exercise, and great advantages will result from it aside from its intrinsic value as an art. He who draws correctly must have cultivated the habit of forming well defined mental pictures. He who draws beautifully must have cultivated his susceptibility to the beautiful, and must have his mind filled with beautiful imagery.

It does not follow of necessity, however, that he who cannot delineate on paper cannot form accurate and beautiful pictures in the mind, or that linear drawing is the only method of cultivating the imagination. Far otherwise; like every other mental faculty it may be cultivated by use.

In teaching *reading*, much may be done towards calling into exercise the imagination. • Indeed, poetry in almost all its varieties, descriptive prose, romance, history, geography, and astronomy, cannot be appreciated without the aid of the imagination. Take the following description of a thunder-storm from Washington Irving: "The river, hitherto still and glassy, reflecting pictures of the sky and land, now showed a dark ripple, as the breeze came creeping up it." He who will call on his imagination to aid him as he reads this passage, will see with his "mind's eye" a river flowing gently along, in a still calm day, without a ripple. *Placing himself upon its margin* he may see beneath him a vast con-

cave made to match the concave above, and there he will see the sky and neighboring hills. But suddenly a change! The mirror is broken; he looks down the stream; the waters are darkened by a sudden agitation of their surface. He almost fancies he feels the wind that has caused the change. "The fish-hawks wheeled and screamed, and sought their nest on the high dry trees; the crows flew clamorously to the crevices of the rocks, and all nature seemed conscious of the approaching thundergust." And now new shadings are added to the picture. Dry trees are seen standing at a distance; rocky eminences are jutting out with crevices for shelter. Fish-hawks are flying in circles, seeking the trees, and crows sheltering themselves among the rocks. In the distance, dark clouds are heaving up the sky. One almost partakes of the gloom that is now shrouding all nature. But a sublimer sight is at hand. "The clouds now rolled in volumes over the mountain tops; their summits still bright and snowy, but the lower parts of an inky blackness." Who has not witnessed the snow-white summits of a thunder-cloud rising like so many turrets as if to crown some celestial palace? And who has not observed the Cimmerian darkness that pervades the nether portion of such a cloud? Now form a distinct image of this cloud, and then transfer it to the picture already drawn, first rearing in front and in the distance a ridge of mountain-tops over which it must pass. "The rain began to patter down in scattered drops; (who cannot see it as the drops strike here and there upon the leaves?) the wind freshened, and curled up the waves: at length it seemed as if the bellying clouds were torn open by the mountain-tops, and complete torrents of rain came rattling down." What a picture! The clouds, as if overloaded with water, were arched downwards with their burden, yet passed on till they came in contact with some craggy summit, and were ripped asunder to let down torrents of water upon the plains below. Who does not see the whole of this majestic movement of the clouds? and then—"The lightning leaped from cloud to cloud, and streamed quivering against the rocks, splitting and rending the stoutest forest trees."

All the imagery thus represented or naturally and necessarily suggested by this short passage is sufficient to fill the mind of a child with exquisite delight as he sits, an unharmed spectator, and witnesses a scene at once so grand and so beautiful. How much is lost in our reading from not exercising the imagination. In assisting children thus to form pictures, the teacher should proceed in a careful and elementary way. Let one image, as in this case, the river, be introduced at a time, and let it be dwelt upon, till it is definitely and distinctly drawn in the mind, before another is introduced.

How much more readily the meaning and grammatical con-

struction of *language* can be taught in this way than in any other. The child, by looking upon the picture he has formed, and seeing what part the various objects here introduced must act in the scene before him, often catches the meaning of a word he never before saw, unaided either by teacher or dictionary. And then he sees the modifying influence of each part of a sentence as it enters in to shade the thought or picture which the sentence, as a whole, represents. Let the teacher, in aiding the child to comprehend grammatical relations, commence with some unfinished picture, as, "The water flows." Require the pupil to contemplate water in motion. Then add, one at a time, some word, or group of words, that shall shade the picture; as, *The clear water*; *The clear water of the river flows—flows gently—flows gently down the valley*, and so on. In this way the child becomes acquainted with the proper methods, on the one hand, of grouping the parts of a sentence according to the usages of the language, and on the other, of resolving a sentence into its component parts: or, to use the language of Prof. Gibbs, whose thoughts on this subject we will quote,—he is introduced into the "sanctuary of human thought." He says,—

"There can be no exercise, in the whole business of instruction, more useful to the mind than the analysis of sentences in the concentrated light of grammar and logic. It brings one into the sanctuary of human thought. All else is but standing in the outer court. He who is without may indeed offer incense; but he who penetrates within worships and adores. It is here that the man of science, trained to close thought and clear vision, surveys the various objects of his study with a more expanded view and a more discriminative mind. It is here that the orator learns to wield, with a heavier arm, the weapons of his warfare. It is here that every one that loves to think, beholds the deep things of the human spirit, and learns to regard with holy reverence the sacred symbols of human thought."

Again, in teaching Geography this power of picture-making is indispensable. Take the following description of the Arctic Ocean:

"The *Northern* or *Arctic* Ocean lies almost in a circle around the North Pole, between the northern coasts of the two continents. It extends about three thousand miles, from Behring's Straits—which connect it with the Pacific—to the broad passage which unites it with the Atlantic; and contains numerous islands."

This paragraph, we will suppose, the child has committed to memory; he can repeat it verbatim, yet what idea has he of the *Arctic Ocean*? None at all. How many teachers insist upon *nothing more*, and call a lesson excellent, when the child can repeat readily the words of the author. But another teacher

more thorough still determines that the passage shall be understood, or, in other words, shall be committed not only to the memory, but to the understanding. He insists that all the words shall be defined, and sets the pupil to conning the dictionary till he has an appropriate definition for each. This method is certainly an advance upon the former. But what idea has the pupil now formed of the Arctic Ocean? All this knowledge of the meaning of the words may be compatible with a very faint idea of the shape and vast extent of the Polar Sea. Let us advance one step farther, and require the child to commit the whole to the imagination. Let him first stretch out a line a mile in length, then increase it tenfold. Impressing this distance upon his mind, let him increase it again tenfold, and so on, till it shall measure the distance of three thousand miles. Let him now imagine the extremities of this line to be bent downwards till the whole is curved into the arc of a circle. Placing himself at one extremity of this line, let him follow it as it revolves around the North Pole as on a pivot. He sweeps along the northern coast of Asia, climbing over hills of ice, noting, as he passes, the irregularities of the coast. He traverses thus the northern parts of Europe, and enters a broad expanse of water opening into the Atlantic. He is now upon the American coast, and surveys its serrated border, till he reaches the narrow straits which separate it from Asia. These he crosses and reaches the position whence he started. Let him now take an elevated position above the North Pole, and survey the vast circular convex of ice and snow with its irregular and jagged border, and he receives an impression of the Polar Sea which he will never forget. By the aid of this faculty we can cross the broadest oceans, climb the highest mountains, survey the most extended basins, dive into the lowest depths of the sea, in short, can take a view of any part of the globe exterior or interior at our pleasure.

It may be objected to all this, that these imaginary scenes are often so unlike the true ones that they are not to be relied upon, that when we have visited places of which we had previously formed an imaginary picture, we are totally disappointed; the picture bears little or no resemblance to the reality. To this it may be answered, first, that the pictures we form are often not warranted by the description; they are carelessly formed. Then, again, descriptions are often imperfect. But what if, under the most favorable circumstances, it shall turn out that the picture in some points is deceptive? The reality, when seen, will soon *dissipate the false image*, and give us, ever after, a true picture. *But what if we form an imperfect or an incorrect image of a scene which we are never to see and can never rectify? Is not the incorrect picture better than none at all? It enables us to*

give a locality to our conceptions, a habitation to the characters we are to contemplate,—a scene on which they may act,—and thereby we aid the memory in recalling past thoughts; for scenes are much more readily recalled than abstract truths.

These thoughts have been suggested in the hope that such plans as these, or better ones, may serve to give a more life-like character to the instruction given in many of our schools.

CINCINNATI SCHOOLS.

Nineteenth Annual Report of the Trustees and Visitors of the Common Schools of Cincinnati. Cincinnati. June, 1848.

To such of your readers as have not visited the cities of the West, a report like this, showing system and management equal to those of the best schools of the East, will be an interesting document. It has been a belief too common that good systems of schools are confined to New England; or, at all events, to the Eastern and Middle States. I gather from the report the following statistics.

There are in the city 12 public school-houses; each capable of accommodating from 600 to 1,200 pupils. During the year ending July, 1848, 12,000 pupils entered their names upon the rolls of these schools, and 127 teachers were employed. Of these scholars, 8,402 were taught Reading and Spelling, 5,517 Mental, and 3,362 Written Arithmetic, 3,362 Geography, 1,285 Grammar, 3,292 Vocal Music, 3,974 Penmanship, 672 U. S. History, &c. &c.

After speaking of the success attending the annual examination of the schools, the report says,

“Not only has the mind been cultivated, but the moral powers have been disciplined, and at no time since the establishment of Common Schools in our city, has the deportment of the scholars been more correct; a manly spirit, the result of a proper self-respect, and an honorable pride of profession, have given new energy to the efforts of the teachers, and influenced in a corresponding degree their numerous pupils.”

The report speaks as follows of a department of the schools called the “German English Schools.” There are in this department 12 teachers, the number of pupils entered for the year was 1,465. Here the pupils are taught Orthography, Reading, and Grammar, in both German and English; Arithmetic, Geography, &c., are taught in English.

"These schools are among the most interesting and important departments of our system. They are thoroughly instructed and governed; the teachers and pupils are emulous to excel, and among all who are connected with the schools, that liberality of sentiment which should ever exist between the native and adopted citizen, is not only exhibited, but practically illustrated. Whatever doubts may have heretofore existed as to the policy of establishing these schools, there is now, we believe, no ground to indulge them. Our valley must, for many years to come, be the home of thousands who will have left Europe to escape oppression, and enjoy under our happy form of government, the liberty to which they have been strangers; as they must add largely to our physical power, it is just that they should exert an equivalent moral energy. To attach them to our institutions by educating their children, and thus mingling our sympathies with theirs for the permanency of our Union, is not only our duty, but should be regarded as an exalted privilege. The indications of the utter overthrow of all that is left of arbitrary rule in the old world, and the consequent formations of new systems of governments, must impress every lover of his race, every true friend of human rights, with the great truth that popular education, embracing the whole mass, without distinction of language, origin, or condition, is at once the hope and the safeguard of the Republic."

During the winter, free night schools are sustained. I learn from tables annexed to the report, that 446 scholars were enrolled under the charge of 9 teachers. Of these, 119 were under 16, 270 between 16 and 21, and 47 were more than 21 years of age. Of the value of these schools, the report thus speaks.

"To show the value of the instruction that has been imparted during the late session of four months, instances have occurred where the pupil has been taught, within that period, to read distinctly, to spell correctly words of several syllables, to write a fair hand, and understand arithmetic to vulgar fractions, when he could not read or write a letter or a figure on his admission to the school."

In November, 1847, a central High School was established for advanced pupils of both sexes. It was placed under the charge of Mr. H. H. Barney of Erie county, New York, who has proved himself, by the high character he has already given it, fully competent for his position. Among reasons assigned by the committee for the establishment of this school is,

"To aid in preparing teachers, to as great an extent as practicable, to fulfil in the best manner all the duties of their station; to train them in the enlightened practice of the best methods, and to give *them an experience equivalent to many years of unguided effort.*"

This school contained, July 1st, 1848, 184 pupils. A regular course of study is prescribed, which requires four years to com-

plete. The higher English branches, ancient and modern Languages, higher Mathematics, Moral, Mental, and Political Sciences, &c., are taught. The school is no small credit to the city. It will undoubtedly compare favorably with any similar institution in the country. It is to be hoped the city will furnish a building appropriate for it.

A personal acquaintance with many of the Principals of these schools, as well as observation of their modes of instruction, convinces me not only that they are doing a great and good work, but that their schools will compare well with any in the country; and as "Westward the star of empire takes its way," all will join with me in the hope that thorough education of the masses shall accompany it.

W. D. M.

GEOGRAPHICAL QUESTIONS.

WHAT place on the globe has neither latitude nor longitude?

What place has at the same time all longitudes and no longitude?

If a degree of longitude is 60 geographical miles in length at the equator, and 0 at the North Pole, at what parallel of latitude would a degree of longitude be 30 geographical miles long?

At what place would two men facing each other be looking towards the same point of compass?

In what place is the sun exactly south for 24 successive hours?

A ship sails on the equator from sunrise to sunset, when, it is found, 12 hours and 12 minutes have elapsed. How far has she sailed, and in what direction?

A telegraphic dispatch is sent, without interruption, from Boston to St. Louis at 12, M., precisely. At what time in St. Louis will it arrive?

Two twin-brothers, starting on their birth-day, travel, the one east and the other west, around the globe. In just one year they meet at the place of starting. What will be the age of each by his own reckoning?

What three places on a single meridian, taken at different latitudes, may have each a different longitude?

THE DIGNITY AND RESPONSIBILITY OF THE
TEACHER'S OFFICE.

Too many Teachers are the mere creatures of circumstance. They are placed in their position by some accidental occurrence, and retain it only for its emolument, or as an intermediate step to some more desirable situation. They have no heart in the business; hence, they seldom sit down and count the cost of the influence which they are exerting, for good or for evil, upon the future characters and lives of their pupils. When they reflect, that every blow they strike may not cease to act upon the future destiny of their charge "while time shall last, or immortality endure," they can hardly be expected to estimate accurately the responsibility of their situation, though they may strive earnestly to do so.

I would not undervalue the many sources of influence brought to bear upon the child, in the formation of its character. They all have their appropriate sphere of action, and it is only by continuing in that sphere which properly belongs to them, that their influence is made to be either extensive or useful. The Teacher has his sphere of operation, and it is none the less important, because there may be others laboring to the same end. Is it too much to say, that all our institutions, civil, literary, and religious, depend mainly upon the labors of the Teacher? In vain will the statesman descant upon the best models, and best modes, of administering government, if the people are incapable of judging, or of appreciating their worth. In vain, that the eloquence of the bar should be called into requisition to sustain those laws which our fathers, in their wisdom, have seen fit to enact and transmit to us, while ignorance, the hot-bed, if not the generator of crime, is the predominant characteristic of the people. In vain, that he, who ministers at the altar, should strive to unfold to the mind the sacred and sublime truths of revelation, and enforce its duties upon the uneducated and the superstitious. The Teacher must prepare the ground, by so unfolding and training the mental and moral powers of the child, that he may be prepared readily to receive, and properly to cherish, the seed that may be sown. What we are as a nation, and what we enjoy as a people, may be mainly attributable to the high regard paid by our ancestors to the cause of popular education, and their corresponding efforts to transmit, unimpaired, the same sentiments to us.

Education is the surest preventive of crime. The statistics of all Christian, as well as Pagan countries, go to prove this assertion. Spain, in which it has been said that, until recently, there was but one newspaper, and in which not more than one in

twenty of the people are instructed in schools, has a population about equal to England and Wales; while the number of convictions for murder, or for maiming, with intent to kill, was in one year, in the former country, *two thousand and six!* and in the latter, in the same length of time, it was only *twenty-seven!* We cannot be surprised that, in such a land, the foulest crimes should seek no concealment, and pass unpunished or undeveloped,—that scenes of bloodshed should constitute the favorite amusement of the people,—and that the only security of person or of property, should consist in successful intrigue, or the power of resistance. How different the spirit and the character developed by a proper system of education. Those, whose minds and whose hearts have been properly trained and disciplined by education, have control over their passions. Having cultivated a taste for simple and innocent pleasures, rather than a love for vicious excitement, their desires are awakened by objects higher than any gratification merely animal. Instead of being mere creatures of impulse, they become reasoning and reflective beings, governed by a sense of justice, and of right, which leads them to respect and concede the rights of others. Forming plans for a distant future, they thus rise nearer and nearer to a spiritual existence; while all the sentiments and principles bestowed by the Creator are made to occupy their proper place, and move together in subordination to the great end of their being.

If contemplations like these, upon the importance of the subject, do not inspire the Teacher with exalted views of the dignity and responsibility of his calling, let him reflect upon the nature and value of the material on which he is called to operate. This is nothing less than a living, thinking, accountable, immortal mind,—a *soul*, made in the very image of its Creator; the crown and glory of His creation. The amount of care and pains due to a given work, is in proportion to the value of the material on which the laborer operates, and the importance of the object contemplated. The most transparent and purest marble, even gold and diamonds, on which is expended such exquisite art, are valueless, compared with the human mind. Let us contemplate its godlike nature; its stupendous powers of thought, enjoyment, and suffering; its high responsibilities and immortal existence. Let us reflect, that long after all material monuments of skill and of glory shall have crumbled and perished, the mind will endure: and that though we may seem, for a time, to labor upon it with little success, and *less* reward, still we are doing a work that will last forever, and which, if *well done*, will be sure to be fully rewarded and appreciated at a future period.

The Teacher operates upon the mind in an important period

of its existence. It is in its formative state, and it might be well to consider the child, not as he *is*, but as he is soon to *be*. From among the mass of pupils, on whom we may now look as almost worthless, so feeble their intellects, so limited their knowledge, so difficult, it may be, that we find it practicable to fix in their minds the simplest and plainest principles — we are to find our future rulers, statesmen, and divines; those with whom will rest our future destinies as a people, with all our interests. They are the fathers and mothers, on whom will depend the peace and happiness of all the families, and the training up of all the sons, and all the daughters of the land. Surely, to be instrumental in putting into operation the causes which lead to results so stupendous, is an honor to which kings might aspire, and shows the calling of the Teacher to be second in dignity and important to none other.

PUNCTUALITY.

PUNCTUALITY is a virtue often less practised than its opposite; but, like many other duties, it is none the less important because it is so generally neglected. The habit of being half an hour behindhand, in all things and at all times, seems to be, and is, a prominent characteristic of some individuals. Such persons are a constant annoyance to all with whom they have intercourse. They can never be relied upon with any degree of certainty in any emergency. The garrison would surely be taken by surprise, while they are preparing to buckle on their armor.

Your imagination, doubtless, will readily call up to remembrance some illustration of this evil, in the person of one of these constitutional loiterers, with whom you may have had intercourse. You may have been associated with him upon some committee, called to act upon important business, and thus known, experimentally, the pleasure of waiting the arrival of some such habitual absentee; or worse than this, though hardly less perplexing, you may have been destined to witness the failure of some enterprise, in which you were particularly interested, from the want of punctuality in some one on whom you may have depended for success. Those persons, who have formed this unfortunate habit of seeing their business always so far in advance of them, and themselves, as Franklin says, "Never able to overtake it," are *among your every day grumblers*. They are always in a hurry, *but never able to accomplish their purposes*. "They were *born,*" as they say, "under an unlucky planet." When the *golden shower comes, their dish is always inverted; and by the*

time they are prepared to right it, to catch the falling treasures, the opportunity has passed. They would avail themselves of a ride in the cars, but they arrive at the depot only to witness their departure, "*Just one minute too late*"; but alas! that one minute might as well have been one hour, so far as their passage is concerned. This would be an unfortunate position, in which to be placed, though by no means an uncommon one, and we might suppose that a few such disappointments would teach a salutary lesson, if it did not effect a reformation; and the fact that it does not, shows the most omnipotent force of habit.

This habit, like all others, is not formed in a moment; it requires a continual course of training, a constant repetition, to render it permanent. This training commences early in life with the school-boy, and continues through youth up to manhood. The boy is but the epitome of the man; and the character of the man may be predicted with a good degree of certainty, by a knowledge of the character of the boy, and the influences under which he is placed. Like all other bad habits, in scholars or others, its evils are not confined to the individuals, but act injuriously upon the community in which they move. In school *all* suffer in consequence of this habit. It is impossible to proceed with any degree of profit in the business of the school, while constantly interrupted by the ingress of these straggling interlopers. It may be said, that it is the duty of the teacher to require and enforce punctuality in attendance at school. It is so; but it is no less the duty of the parent to coöperate with him in his efforts to do so. The fault is not always on the part of the child. The parent may detain him too long to perform some duty at home, which might be performed at some other time, with little or no inconvenience to himself or others. This, doubtless, is often done without consideration, or without a knowledge even, of the evil consequences resulting from it.

Then, again, parents are not particular in enforcing punctuality in returning *from* school, which certainly has as much to do towards forming the habit, as punctuality *at* school. It is no uncommon thing for parents to complain to the teacher that their children do not return immediately from school, and request him to interfere to prevent the evil. "They are not at home in season for their meals," say they; "the table is kept standing for them," which, at all times, is not particularly convenient. To such parents we would say, remove your table,—never let it remain after the proper time for their return,—send them supperless to bed, or let them take what they can get, and you will not often be troubled in like manner; but accustom yourselves to wait, and your child will soon learn to expect, as a right, what you first confer as a privilege. But before you can complain to *your teacher*, reflect for a moment, whether it would not be more

just for you to take the responsibility of obtaining a punctual return *from* school of one boy than to require him to enforce the punctual attendance *at* school of one hundred, it may be, coming as they do from as many different families, and subject to modes of training and discipline so various at home.

That parents are as much at fault in this particular as their children, I infer from the fact that those scholars living most distant from school are always the most punctual. Parents thus situated feel obliged to suffer some little inconvenience themselves, rather than deprive their children of those advantages, to which others have more easy access ; and the fact of their costing them more inconvenience and labor than others, causes them to value them more highly. The maxim is as true here as elsewhere, that "What costs us little, we value but little : " hence it is that those parents who avail themselves of the provisions made by the public for the education of their children, are far less careful to secure the punctual and constant attendance of their children at school, than they would be, or than they are, even, when they are paying tuition at some private seminary.

SUGGESTIONS IN REGARD TO THE TEACHER'S PROFESSION.

THE dissemination of sound views on all the various subjects connected with the education of youth, is peculiarly the work of the Teacher. All his associations tend to qualify him to maintain what is *right* and correct what is *wrong* in the opinions of the community in which he may be employed. It must be conceded that the discharge of professional duty calls up a train of reflections, which, if under the guidance of a discreet observation and sound judgment, cannot fail to lead to the formation of correct conclusions.

There is no reason why Teachers should not exert the same degree of influence upon the public mind in all matters pertaining to their profession that attaches to the other professions. To the clergy is entrusted the investigation of abstruse theological questions, and the correct explanation of the principles involved ; to the jurist is committed the exposition of law, and its application to the ends of justice ; to the physician is conceded a knowledge of the diseases to which man is exposed, and to him society looks for the best means of prevention and cure. All these important interests are almost exclusively under the control of men well-approved by their respective professions, who create and *establish public sentiment* in behalf of their own calling ; while *those to whom is entrusted the greater work of education, have*

no appliances by which to exert a controlling influence upon society. Is any person in doubt and perplexity on the subject of religion, he goes to the clergyman. Is any person involved in litigation, or overtaken in crime, he seeks the aid of the lawyer. Is any person racked with pain and prostrated in sickness, he calls the physician. But when the instructor is to be employed he is sought among all varieties of trades and callings among men. If the candidate can obtain the certificate from the committee-man or school inspector, he is as readily employed as the Teacher who has professionally qualified himself. Could some plan be devised by which the business of public instruction should be confined to one class of public servants, and which would secure for them inducements to remain in it, our educational interests would not be entrusted to a class of misnamed Teachers, who bring no better qualifications for the profession than the inability to succeed in the calling for which they were especially trained.

This great evil cannot be overcome until Teachers of enlightened zeal and devotion to the cause of education, unite their energies to banish empiricism and ignorance from their own ranks; not by proscription, but by the frequent interchange of sentiment and the diffusion of professional knowledge. If the examination and licensing of candidates for the business of teaching could be committed to Teachers, a meagre knowledge of the few elementary branches required to be taught, would not be deemed satisfactory.

The *cheapness* of wages, neighborhood preferences, nor those of kindred, would not bind the standard of qualifications down to the level of the attainments of the candidate. The doors of the Teacher's calling have been thrown open for the admission of the poorly qualified, in consequence of selecting their guardians from the other walks of life — guardians who, without knowing, have certified to the qualifications of applicants, and then joined the fashionable tirade against the profession. The poor-hireling suffers nothing by this "popular cry," while the well-qualified and faithful Teacher, who makes sacrifices to improve himself and his profession, and who would throw around it the honor of extensive acquirements and skill, is robbed of a fair compensation for his services, and disgraced by being associated with the unworthy without his consent, and in despite of his solemn protest. Unless our law-making powers will grant the right of examination to Teachers, as is the case with the other professions, no legal check can be placed upon these abuses, and the evils complained of cannot be removed except through the omnipotence of enlightened public opinion. Every Teacher should, therefore, be diligent in acquiring and disseminating information on all the *questions connected with the educational movement of the age.*

THE SUPERVISION OF SCHOOLS.

IN order to carry forward the great work of education harmoniously and successfully, it is requisite that all its agents should rightly understand, and faithfully perform their respective duties, without encroaching on the province, or neutralizing the efforts of each other.

The cause of education lies mainly in the hands of parents, school committees and teachers. Each party has his peculiar sphere of duties, and upon their faithful and intelligent performance depend the dearest interests of the rising generation. The action of these parties, taken as a whole, must determine the character of public instruction. Under the system of public schools now in operation in New England, neither of them can mistake his part without serious detriment.

Much has been said within a few years, and well and seasonably said, in relation to the duties of teachers and parents; while the duties of school committees have seldom been alluded to. Certainly, the reason for this silence is to be found neither in the insignificance of their office, nor in the fact that the faultlessness of their management has left no room for remark.

The functions of school committees involve a very high degree of responsibility. If the teacher makes the school, the school committee make the teacher. Who will pretend that the election of the teachers in this commonwealth is of less importance than the selection of individuals to fill the civil offices? Those who select the artists to mould the whole rising generation have no trivial task to perform.

But, besides the choice of teachers, the *supervision* of schools is another important duty intrusted to school committees, and one which, next to that already mentioned, exerts the greatest influence on the interests of education.

The imperfect manner in which these duties are often performed, is due, sometimes, to inadequate literary and intellectual qualifications, sometimes to a want of interest in the cause; but oftener to the want of sufficient experience in school affairs; for the office, being too often, like that of the teacher, a thankless and ill-paid one, is assumed reluctantly, and soon transferred to the hands of others.

Without attempting to cover the whole ground of the duties of school committees, we shall confine ourselves, for the present, to that part of their supervisory powers which requires examinations and reports.

The examination of schools in some form, is, doubtless, an essential element of the public school system. It cannot be dispensed with safely. In intelligent and faithful hands, it is capa-

ble of producing incalculable good ; but, like every good instrument, it has an edge to destroy as well as to build up. As the present seems to be the period distinguished above all others on record, for experiments in this department of the public school system, it is to be hoped that light will be shed upon the subject, so that it may be better understood by all. Especially is it to be desired that those who undertake the examination of schools should get possession of some rational theory upon the subject—that they should have in view a clear conception of the end to be reached by what they undertake—and that they should be acquainted with the best means of attaining it. This is desirable because, manifestly, wheresoever lies the unrestricted power of examination and reporting, there is the plastic influence which can cast public instruction into almost any form. ; This is clear enough without any argument; for the teacher makes the school,—that is an axiom,—but this power controls the teacher, by controlling his reputation and thus determining his success in his vocation.

An able teacher said lately in my hearing, that he could not teach History as it ought to be taught, without losing caste with his committee. Being required to deposit a given number of pages of the text book in the memories of his pupils, in a given time, he was forced to act the part of a mere word-monger.

The proper, legitimate object of examining schools is to secure fidelity on the part of teacher and pupil. But in some of the new modes of examination which have been introduced into our schools, this end seems to have been overlooked, or considered as one of secondary importance. This appears to have been the case, in some instances, where the examination has been made by printed questions, and the results digested into tables for publication, showing the comparative standing of the several schools of a city or town. It is evident that this mode of examination and the publication of the results, or at least a comparison of the results, are inseparable, and must be treated as a whole.

This plan was adopted by the school committee of Boston, about four years since. The novelty attracted attention, and many supposed it a grand step in the progress of the cause of popular education. The press was loud in its commendation. It was the philosopher's stone, and forthwith all base metals were to be transmuted to gold. Archimedes had at length got his prop, and now the world was to be lifted up. It was the elixir of life, which was to reanimate the lifeless "body educational." It was the grand panacea which was to cure every ill that common schools are heirs to. It was a marvellous alembec, which would at once yield to the operators the quintessence of each school submitted to its action. It was the great winnower, the crank of which the school committee had but to turn, and the

chaff of the profession would immediately fly away and leave the wheat behind.

But without metaphor or hyperbole, it was expected to do much good. This opinion, however, was held, for the most part, by those who did not give themselves the trouble to go into the philosophy of its operation. The most intelligent teachers regarded the whole plan as preposterous in the extreme, but generally kept silent upon the subject, as they are too apt to do in relation to educational plans, for fear of being accused of obstructing the wheels of progress or of dreading the light. Meantime, it was adopted by many of the large towns and cities of New England, in imitation of the metropolis; not, however, without introducing some modifications. Some of these variations of the original method deserve a passing notice. In one town, for example, the considerate and humane committee issued the questions a whole quarter before the answers were called for, so as to remove all cause of complaint for want of time. Again, the pupils in a certain city are locked up in their school-room with the questions and their text-books, so as to afford them an opportunity to come to an "agreement."

During the last four years, this system of examination has had a pretty thorough trial, and the result is, that many of its first friends have forsaken it. Its birthplace has repudiated it. Boston has done with tabularizing children's blunders. It is to be hoped that her sister cities will be as swift to copy her repudiation as they were her adoption.

One good thing has come out of this monstrous evil. It has turned the attention of teachers and school committees to the importance of teaching scholars to express their thoughts on paper readily and accurately. Some exercise to test the ability of scholars to do this is perfectly proper, and is likely to become the general practice in examinations. This is the lesson which the vain attempt to exhibit the merits of schools mathematically has taught us. There are some things to which mathematics cannot be applied without violence to our innate sense of the fitness of things. The estimation of intelligence is manifestly one of them. Is there a better example of absurdity than the adding up of columns of knowledge and ignorance and striking the balance between them? You might as well compute the piety of a church or a community by decimal operations.

Most questions have two sides to them. This one singularly has but one. It is an ill wind that blows nobody any good. This is one of them, unless it does some good by blowing a job to the printer and the paper-maker.

To perpetuate this system is to perpetuate injustice, without securing any compensating benefit; for one of its original advocates, who stood by its cradle and followed its bier, and knew its

operation by experience, frankly affirmed that it could not be administered with justice, without involving a greater outlay of labor and pains than could be bestowed upon it. If this be so, (and who doubts it?) the subject demands no further comment. We must have the verdict.

Where this system is retained long enough, it will break down the best qualities of the schools and expel the best teachers from the service. In pulling up the tares, it will root up twice as much wheat. If it separate the wheat from the chaff, it will cast off the former and preserve the latter. But we hope it will never enter where it does not exist, and that it will be abolished where it now prevails.

D.

ARCHBISHOP TILLOTSON.

Filial Gratitude and Respect.

JOHN TILLOTSON, who became Archbishop of Canterbury, was the son of a clothier, and was born at Somerby in Yorkshire, in the year 1630. His father was a Dissenter and a truly good man. John was educated at Cambridge, and by diligence and success in his studies he obtained a Fellowship. Having joined the Established Church, and being distinguished for good scholarship, he became a private tutor, and passed through the grades of Curate, Rector, Prebend, and Dean of Canterbury and Saint Paul's. He was a man of liberal views, of polished manners, and of great discretion. These qualities with his eminent preaching talents, won for him the favor and confidence of the British court. After being clerk of the closet to King William, he was raised to the See of Canterbury.

When he was elevated to the Primacy, his aged father made him a visit. With his staff in hand he journeyed on foot from his own dwelling to Canterbury, a distance of about two hundred miles. Having reached the lodge of the palace and rung the bell, when the porter appeared, he asked him if John Tillotson was at home. The man, never being accustomed to any inquiries concerning the Archbishop, except by the title of "his Lordship" and "his Grace," and knowing no servant of that name, said "there is no such person living here." Said he, "I want to see thy master," and being an aged man, he was allowed to proceed to the palace. He then asked the body servant who answered the knock, if Mr. Tillotson was in, but he knew no such person. And when he understood it was the Archbishop he wanted to see, he replied, "You cannot see him, for his Grace is engaged with a party of lords and gentlemen." His father added, "You tell him that a person from Yorkshire wishes to see him." The

servant reluctantly went to the Archbishop and informed him that an aged and plain countryman, who said he was from Yorkshire, desired to see him and would not be refused. His Grace, suspecting whom it might be, withdrew, and as soon as he saw his father, threw himself on his neck and embraced him, and welcomed him to his palace. Nor did he leave him in some back parlor, until his distinguished company had departed, as though he were ashamed of his humble appearance. No! after some slight changes had been made as to his costume, he introduced him to his company, by saying, "My lords and gentlemen, here is my honored father from Yorkshire." Now this act conferred more true honor on the Archbishop than all the titles which the king of England could bestow.

We would have the young learn from this beautiful and instructive lesson that diligence in their studies, amiableness of behavior, and discretion of conduct are the best precursors of success. And if they should be successful, and be raised from poverty to wealth, or from an obscure condition to an honorable public station, let them, if they would hope for God's blessing, never forget nor slight their poor and aged parents. Show them grateful affection, do them reverence, give them the most honored place in your parlor, at your table, and in the presence of your most distinguished guests. We know of nothing more truly lovely than to see a prosperous son honoring and delicately ministering to the comfort of his poor but aged parents, thus rendering the evening of life's day both tranquil and bright. D. S.

UNCERTAINTY OF WORDS.

It follows, that as physical terms are never exact, being only names of genera, much less have we any terms in the spiritual department of language that are exact representatives of thought. For, first, the word here used will be the name only of a genus of physical images. Then, secondly, it will have been applied over to signify a genus of thoughts or sentiments. And now, thirdly, in a particular case, it is drawn out to signify a specific thought or sentiment which, of course, will have qualities or incidents peculiar to itself. What, now, can steer a word through so many ambiguities and complications, and give it an exact and determinate meaning: in the particular use it is applied to serve? Suppose, for example, *one desires to speak of the bitterness displayed by another, on some given occasion.* In the first place, this word *bitterness*, *taken physically*, describes not a particular sensation common

to all men, but a genus of sensations; and as some persons have even a taste for bitter things, it is impossible that the word, taken physically, should not have an endless variety of significations, ranging between disgust and a positive relish of pleasure. If, now, it be taken as the base or type of an intellectual word, it will carry with it, of necessity, as great a variety of associations; associations so unlike, that it will be impossible to clothe it with the same precise import as a word of sentiment. Then, secondly, men are so different, even good and true men, in their personal temperament, their modes of feeling, reasoning and judging, that moral bitterness, in its generic sense, will not be a state or exercise of the same precise quality in their minds. Some persons will take as bitterness in general, what others will only look upon as faithfulness, or just indignation. And then, thirdly, in the particular case to which the word is to be applied, different views and judgments will be formed of the man, his provocations, circumstances, duties, and the real import of his words and actions. Accordingly, as one declares that he was bitter, another will receive the declaration as no better than a real slander. And so it must of necessity be. It is impossible so to settle the meaning of this word *bitterness*, as to produce any exact unity of apprehension under it. And the same is true of the great mass of words employed in moral and spiritual uses, — such as love, gentleness, contentment, patience, wisdom, justice, order, pride, charity. We think we have the same ideas in them, or rather, (which is more likely,) we think nothing about it; but we find continually that, when we come to particular uses, we fall into disagreements, often into protracted and serious controversies; and whether it be said that the controversy is about words or things, it is always a controversy about the real applicability of words.

What, then, it may be asked, is the real and legitimate use of words, when applied to moral subjects? for we cannot dispense with them, and it is uncomfortable to hold them in universal skepticism, as being only instruments of error. Words, then, I answer, are legitimately used as the signs of thoughts to be expressed. They do not literally convey, or pass over a thought out of one mind into another, as we commonly speak of doing. They are only hints, or images, held up before the mind of another, to put *him* on generating or reproducing the same thought; which he can do only as he has the same personal contents, or the generative power out of which to bring the thought required. Hence, there will be different measures of understanding or misunderstanding, according to the capacity or incapacity, the ingenuousness or moral obliquity of the receiving party — even if the communicating party offers only *truth*, in the best and freshest forms of expression the language provides

There is only a single class of intellectual words that can be said to have a perfectly determinate significance, viz., those which relate to what are called necessary ideas. They are such as time, space, cause, truth, right, arithmetical numbers, and geometrical figures. Here the names applied, are settled into a perfectly determinate meaning, not by any peculiar virtue in *them*, but by reason of the absolute exactness of the ideas themselves. Time cannot be any thing more or less than time; truth cannot, in its idea, be any thing different from truth; the numerals suffer no ambiguity of count or measure; a circle must be a circle; a square, a square. As far as language, therefore, has to do with these, it is a perfect algebra of thought, but no farther.

It will, perhaps, be imagined by some, indeed, it is an assumption continually made, that words of thought, though based on mere figures or analogies in their original adoption, gradually lose their indeterminate character, and settle down under the law of use, into a sense so perfectly unambiguous, that they are to be regarded as literal names, and real equivalents of the thoughts they signify. There could not be a greater mistake. For, though the original type, or historic base of the word may pass out of view, so that nothing physical or figurative is any longer suggested by it, still it will be impossible that mere use should have given it an exact meaning, or made it the literal name of any moral or intellectual state. The word *sin* is of this description, and most persons seem to imagine that it names a given act or state, about which there is no diversity of understanding. Contrary to this, no two minds ever had the same impression of it. The whole personal history of every man, his acts, temptations, wants, and repentances; his opinions of God, of law, and of personal freedom; his theory of virtue, his decisions of the question, whether sin is an act or a state, of the will or of the heart: in fact, his whole theology and life will enter into his impression of this word *sin*, to change the quality, and modify the relations of that which it signifies. It will also be found, as a matter of fact, that the interminable disputes of the theologians on this particular subject, originate in fundamental differences of view concerning the nature of sin, and are themselves incontestible proofs that, simple as the word is, and on the lips of every body, (as we know it to be) there is yet no virtual agreement of meaning connected with the word. The same, as just now intimated, is true of *hope*, *fear*, *love*, and other like familiar terms, which we fancy have a meaning so well settled. They have a dictionary meaning that is settled; *but yet*, *hope*, *fear*, *love*, is to every man what his own life-experience, and his theories, and mental struggles have made it, *and he sees it*, of necessity, under a color quite peculiar to him-

self; so peculiar, that he will even advance concerning it, what another cannot find the truth of, or receive. And this is true of all the intellectual terms in language, with the exception of a class just named, relating to necessary and absolute truths. Besides these, there is no word of thought, or spirit, that exactly measures its ideas, or does any thing more than offer some proximate notion, or shadow of the thought intended.

What I have here advanced, is confirmed by a very judicious remark of Whately, who says,—“It is worth observing, that the words whose ambiguity is most frequently overlooked, and is productive of the greatest amount of confusion of thought and fallacy, are among the *commonest*, and are those whose meaning the generality consider there is least room to doubt. Familiar acquaintance is perpetually mistaken for accurate knowledge.” — *Bushnell*.

EXAMINATIONS.

PERHAPS there is no subject connected with common school education that has received so little attention as the mode of conducting an examination: and in my estimation, there are few subjects of more importance to those who have the superintendence of our schools. The methods of examination are various; in some places, the teacher examines, in others the committee, and in others again, both the teacher and the committee. Some examinations are public, others private; some are really searching inquiries into the attainments of the pupils, others mere exhibitions and puppet shows. In some instances, scholars are condemned, unless they are able to answer correctly and promptly, the most difficult and complicated questions,—questions clothed in the blind language of a committee-man, who descends, perhaps, to the capacity of childhood, but once or twice a year. While in other cases, ready answers to the text-book entitle the pupil to the highest praise. And it is probably not too much to say, that of the three hundred and thirteen cities and towns in the commonwealth, there are no two in which the examinations are conducted precisely alike.

Of all the various methods employed, which is the best? To answer this question correctly, it is necessary to consider the chief design of an examination. The object, as defined by the Revised Statutes, is “to ascertain that the scholars are properly supplied with books, to inquire into the regulation and discipline of the school, and the habits and proficiency of the scholars.” But the primary object of an examination, as I suppose, is to

ascertain the proficiency of the scholars, as a means of judging of the faithfulness and ability with which the teacher has discharged his duties. Where the examinations are public, a *secondary* object may be to awaken the interest of parents in the condition and prosperity of their schools. Now it will be my purpose to show, that the objects aimed at in an examination can be best attained at the casual and private visits of the committee, and that the teacher and the school should be judged of and reported, not from the appearance of the school at its last or closing visitation, but from the impressions made upon the committee at such visits.

In the first place, if the object be, in the language of the Statute, to "ascertain that the scholars are properly supplied with books," who does not see that the proper time to attend to it is at the commencement, and not at the end of the term? Besides, at a public examination, (and most examinations are public,) there is not time, and it would not be proper if there were, to listen to the personal explanations which may be offered, and to enter into those minute inquiries which are absolutely necessary to a right understanding of the case. And the only good resulting from such a course would be to prevent the delinquent from a still farther neglect of duty, by inducing him to be properly supplied at the reopening of the school; — an object which might be just as easily accomplished the first day, or at least, the first week of the term. So, also, if any improper practices exist, if the habits of the scholars or the teacher are unsatisfactory to the committee, or if the discipline of the school is too lax or too severe, the proper time to correct such abuses is when the first knowledge of them reaches the committee; and the proper time for the committee to know them, is at their first manifestation in school. Even if it were not too late to make the correction, and apply the proper remedy, how is the necessary knowledge to be obtained? How are the committee to judge of the discipline of the school? Not certainly by the order and general appearance during an examination, for every one at all conversant with the subject knows that to be a fallacious criterion. And suppose the order for the day to be entirely satisfactory, it is a question of no small importance how this state of things has been brought about; — a question to which the committee can then obtain no satisfactory answer. But it is too late, either to make the correction, or to apply the remedy. The evil has been done. Three, or perhaps six months of the most precious time have been wasted, or worse than wasted, in the formation of pernicious habits, which it will take *an equal length of time* to eradicate, and some of which may *even cling to their possessor* through life.

With regard to the proficiency of scholars, it is admitted that

this object can be better attained, than any other to which our attention has been directed; but no better at an examination than at any private visit of the committee. This matter, too, is one of great difficulty. Under the most perfect system of examination, and with the most intelligent and discerning committee, it is exceedingly difficult, nay, utterly impossible, to ascertain the precise point to which scholars may have arrived in their studies, or the exact amount of knowledge which they may have acquired in a given time. And even if this were possible, the main point to be decided by an examination, namely, the faithfulness and ability of the teacher, would be left in as great uncertainty as before.

If these views are correct, it is obvious that examinations fail in every essential particular to accomplish the end for which they are designed. But there are positive objections to them, some of which are worthy of a passing notice. And in the first place, a great deal of time is frequently devoted to a special preparation, which might be much more profitably spent in some other way. Reviews of things comparatively unimportant are frequent, and progress is often sacrificed by the teacher, from a desire to have his scholars thoroughly *booked up*, and able to answer every question, on every page, in every branch, to which they have given their attention. Teachers are also often compelled to adopt a different method of instruction from that which they really believe to be best, simply on account of the manner of examination. I said *compelled* to do it; I should correct the expression, for they have one alternative; they can conform their teaching to the method of examination, or be publicly pronounced incompetent, and dismissed from their schools. Suppose, for instance, a teacher does not believe it necessary for a scholar to commit to memory the rules of his arithmetic; he may find to his astonishment and horror, upon the day of examination, that this is the only point to which the committee direct their attention. The consequence is a perfect failure in that branch, though the pupils may have been most thoroughly instructed, may have a clear understanding of all the principles involved in the various rules, and may be able to solve readily and correctly the most difficult questions, and give satisfactory and intelligible reasons for every step of the process. Will not that instructor modify his method of teaching Arithmetic, if perchance he is allowed to remain another term upon trial? The same will hold true with respect to the other branches.

Another objection, (and to my mind it appears weighty,) is the injustice which is often done to a teacher, by the judgment which is formed of his school, absolutely, and by the comparison which is instituted between it and the other schools of the town. An examination, under the most favorable circumstances, is not

a sure criterion by which to judge of the fidelity and ability of the teacher. There are many circumstances, trivial in themselves, that, on such occasions, often seriously affect the appearance of the school. The state of the atmosphere, or a rainy day, the feelings of the committee themselves, an alarm of fire, or any unusual excitement, may so affect an examination, as to convey to both committee and the parents an entirely wrong impression of the fidelity of the teacher and the condition of the school. And then with regard to its comparative excellence, the same injustice will be done. It is as true that no two schools are precisely alike, as that no two teachers perfectly agree in their discipline and methods of instruction. One school may have suffered from a succession of incompetent teachers; it may actually contain the poorest scholars of the town; and these from neglect and want of interest at home, may be the most inconstant in their attendance. Now is it not plain, that, in such a school, the faithful teacher will have to labor much harder, and with less apparent success, than in another school where the circumstances in regard to it are of an opposite character?

But how shall this be remedied? I answer, by judging every teacher according to what he accomplishes in his own school, with his own pupils, and with a perfect knowledge of all the different circumstances, favorable or otherwise, in which scholars and teachers may be placed. This knowledge can be obtained only by frequent and unexpected visits; and this, in my estimation, is the proper way to examine a school. Let me illustrate. A sufficient length of time having elapsed to enable the teacher to classify and arrange his scholars, a committee man enters his school for the first time. He observes the order and general appearance of the school, and notes them as good. A class is called out to recite. During the recitation, the remainder of the school are diligently attending to their duties. The interest of the class is awakened, and they are listening eagerly to every thing appertaining to the lesson. A question is answered, correctly, perhaps, or nearly so, yet in such a manner as to indicate that the scholar has no clear perception of the meaning. Does the teacher notice, and sift the matter thoroughly, or does he pass it over, and leave the mind of the pupil in a state of perfect confusion? The recitation proceeds. A part of the lesson is not understood, and the teacher makes the necessary explanation. How does he do it? Does he show himself to be a complete master of the subject, and convey his illustrations in language clear and well adapted to the capacity of childhood? Or are his own ideas so indistinct, and his language so vague, *as still farther to confuse and bewilder his pupils?* The recitation is finished, another lesson is assigned, the class dismissed to their seats, and the committee takes his leave. Now during a

visit of perhaps less than an hour, he has had an opportunity to witness the order and arrangement of the school; the promptness and accuracy of the scholars in recitation; the ability of the teacher to excite and command their attention; his knowledge of the subject, and his method of imparting it; his standard of a perfect lesson; and lastly, his knowledge of the capacity of childhood, as shown by his judgment in assigning the lessons. All these particulars he has noted during one short visit, and they are all, we will suppose, perfectly satisfactory. At the end of a week or a fortnight he makes another visit. The general appearance of the school he finds to be the same. He hears the recitation of another class in a different branch. The same interest and promptness are manifested on the part of the pupils, the same accuracy and thoroughness on the part of the teacher. He goes away at the end of the second hour as well satisfied as before. Now if his first impressions are more and more confirmed at each succeeding visit, does he need the eclat of a brilliant examination to satisfy him that he has succeeded in obtaining the services of a faithful teacher? Or would the misfortune of a poor examination lead him to distrust his former convictions, and conclude that the school was a failure after all? It is true this is an extreme case, and is supposed to describe an excellent school; but there is no difficulty in judging all schools in the same manner. Indeed, I think there is less difficulty in detecting the faults of a school, than in discovering and appreciating its excellences.

Shall examinations then be discontinued? By no means; but let their object be entirely changed. Let there be, once or twice a year, as may be thought best, an examination or exhibition, conducted partly by the teacher and partly by the committee, in which the school shall be shown, not in false colors, but in its holiday dress. Let parents be invited to be present, to meet the instructor of their children, and the guardians of the school. And let the exercises be conducted with a view to awaken in their minds a deeper interest in the cause of education; that they may return to their homes with higher views of its importance, and with a determination cheerfully to make all needful sacrifices to secure its blessings for their children. Z.

Some read to think, these are rare; some to write, these are common; and some read to talk, and these form the great majority. The first page of an author not unfrequently suffices all the purposes of this latter class, of whom it has been said, they treat books as some do lords; they inform themselves of their titles, and then boast of an intimate acquaintance. — *Lacon*.

COMPARATIVE PHYSICAL GEOGRAPHY.

No study has more attractions for an enlightened mind than the geography of the earth. This science, at the present day, has an interest peculiarly its own. Its limits have not yet been clearly defined; its boundaries have not been permanently fixed. To the imagination it yet presents an almost boundless field for bold conjecture and unfettered speculation: to the reasoning faculty it offers a mass of facts and phenomena, in the analysis and classification of which the closest scrutiny and the acutest criticism may be most profitably and delightfully employed. The laws to which the winds and tides are subservient have not yet been fully ascertained: the effects of the action of the continents upon the oceans and of the oceans upon the continents, the marvellous changes on the surface of the great deep, and the unseen, unexplored mysteries of their beds, are still in reserve to reward the patient and philosophical inquirer after truth. These tempting fields of research have not escaped the observation of distinguished philosophers. For all that is now known on these subjects we are indebted to them. Lord Bacon, Forster, Steffens, Humboldt, Ritter, and others will ever occupy a conspicuous place in the history of the development of this science. Mrs. Somerville's treatise has been already noticed in a former number of this journal. It is a most valuable compendium of the admitted theories and facts. We have now the pleasure of announcing a new work, on the same theme, from the pen of Professor Guyot. The distinguished reputation of the author will at once secure for the work an extensive circulation; and the nature of its contents cannot fail to interest even the most indifferent reader.

Professor Guyot has applied to the great problems of physical geography the law of comparison. Availing himself of what is known of each of the continents and oceans in detail, he has, by comparing them together, been able to deduce most important general inferences. By this method, by bringing together the differences and the analogies which have been detected, he has embraced the whole subject, and presented its various features as a whole. The advantages to be derived from such a mode of study are at once apparent. The science immediately takes upon itself the form and dimensions of a system. What is known is placed in order before our eyes. Whatever may hereafter be acquired, may be instantly appropriated and used.

But it is not only in the grand outline, the harmonious grouping of the chief physical features of the earth that the distinctive excellence of this treatise consists. In the details of geographical knowledge, in the employment of facts and figures,

the author shows himself the master of his subject. Without these details no science can become complete, can even advance. Dry and unattractive in themselves, they are yet absolutely necessary for the accuracy of conclusions. In establishing his positions, and in solving the great problems which he has proposed to himself, Professor Guyot has most skilfully and effectually availed himself of these important auxiliaries. In deducing the general law of the slope of the continents, in estimating the depth of the sea, in determining the influence of the ocean on climate, and in numerous other particulars, the power of statistical knowledge is admirably shown.

But it is not our present purpose to attempt an extended notice of this book. We would merely announce it and express the high satisfaction which a perusal of it has afforded us. We congratulate our profession on the appearance of it. No teacher should be without it. Whatever may be the extent and variety of his acquirements in this interesting department of knowledge, he cannot fail of receiving instruction and delight from the able and comprehensive views set forth in this work. B.

LOOSE PAPERS ON EDUCATION.

IN the first place, it is a plain fact, that without self-labor, self-discipline, self-education, all direct instruction must be unavailing and useless. And is not this obvious? For what is the nature and extent of all the ordinary processes of direct instruction? They are, at best, but means, facilities, and aids, which pre-suppose, in the mind to which they are applied, an active, self-moving coöperation. They are efficacious just so far as the individual by his own energies seconds their application, and no farther. They cannot advance him a single step, unless he makes corresponding efforts to go. As means, facilities, and aids, they are of immense importance. They may put us in a condition for improvement; they may afford us the light of experience to direct our efforts; they may remove unnecessary obstacles from our path; they may point out defects, and show us the method of correcting them; they may enable us to strengthen what is weak, and to use well what is strong; they may instruct us in the best employment of our faculties; they may teach us how to study, when to study, what to study, and wherefore to study. But, after all, study we must, and study is self-work, and incomparably the hardest work that is accomplished beneath the sun. For study, be it remembered, is not dreaming awake, though we sit through the livelong day in the student's posture, with our eyes fixed upon a book. It is not

much preparation and bustle about the means of knowledge; but it is, and it is nothing less than — the intense concentration of all our intellectual powers upon a given train of thought, to the temporary annihilation of all things else — to the forgetfulness of our own existence. It is gratifying the entire mind with a subject, as if for life, until it yields the blessing we seek. It is an effort, compared with which the hardest toil of the day laborer is play and pastime; and this we need not say is *self-work*. None can do it for another; none can carry us up the hill of learning. It must be done, if done, by the strain upon our own sinews; by the wrenching of our own muscles; by the blood and toil from our own feet; by the indomitable resolution of our own wills. Without this effort on our own parts, all the means of instruction which this, and all other ages have devised, are vain — worse than vain; they are wasted, thrown away, and might as well be heaped upon a dead man or a statue. All this, thus stated, is very plain, and will be readily admitted; and yet there is nothing, in point of fact, more frequently forgotten.

There is a vague notion, as has been justly remarked, widely prevalent, that schools and ampler seminaries are able, by a power inherent in themselves, to fill the mind with learning, or that it is to be received inertly, like the influences of the atmosphere, by a mere residence at the place of instruction. But this is a sad mistake. Something in this way, doubtless, may be effected; something may thus be insensibly imbibed. A young man cannot pass his time, for years, in scenes like these, without catching something from the inspiration of the place. Intercourse, conversation, and sympathy with his companions, will, without much voluntary effort on his part, convey some information, and mould, in some degree, the habits of his mind. But this, admitting in its full extent, amounts to but very little. It is, moreover, too vague to be of any practical value. The truth, after all, is, that the most elaborate and manifold apparatus of instruction can impart nothing of importance to the passive and inert mind. It is almost as unavailing as the warmth and light of the sun, and all the sweet influences of the heavens, shed upon desert sands. If all the means of education which are so profusely scattered over the world, and if all the philosophers and teachers of ancient and modern times, were to be collected together, and made to bring their combined efforts to bear upon an individual — all they could do would be to afford the opportunity of improvement; they could not give him a single valuable thought independently of his own exertion. All that could be accomplished, must still be done within the compass of his own mind; and they could not approach this, by a hair's *breadth nearer, than access was made for them by his own coöperation.* *Nothing short of a miracle can teach a man any thing*

independently of this. All that he learns is effected by self-discipline, and self-discipline is the mind's own work; therefore, under God, we all are, intellectually, the makers of ourselves. — *London Journal of Health.*

Few things are more destructive of the best interests of society, than the prevalent but mistaken notion that it requires a vast deal of talent to be a successful knave. This position, while it diminishes that odium which ought to attach to fraud, on the part of those who suffer by it, increases also the temptation to commit it, on the part of those who profit by it; since there are so many who would rather be written down knaves than fools. The plain fact is, that to be honest *with* success, requires far more talent than to be a rogue, and to be honest *without* success, requires far more magnanimity; for trick is not dexterity, cunning is not skill, and mystery is not profoundness. The honest man proposes to arrive at a certain point, by one straight and narrow road, that is beset on all sides with obstacles and with impediments. He would rather stand still than proceed by trespassing on the property of his neighbour, and would rather overcome a difficulty, than avoid it by breaking down a fence. The knave, it is true, proposes to himself the same object, but arrives at it by a different route. Provided only that he gets on, he is not particular whether he effects it where there is a road, or where there is none; he trespasses without scruple, either on the forbidden ground of private property, or on those by-paths where there is no legal thoroughfare; what he cannot reach over he will overreach, and those obstacles he cannot surmount by climbing, he will undermine by creeping, quite regardless of the *filth* that may stick to him in the scramble. The consequence is, that he frequently overtakes the honest man, and passes by him with a sneer. What then shall we say, that the rogue has *more* talent than the upright? let us rather say that he has less. Wisdom is nothing more than judgment exercised on the true value of things that are desirable; but of things in themselves desirable, those are the most so that remain the longest. Let us therefore mark the end of these things, and we shall come to one conclusion, the fiat of the tribunal both of God and of man — that *honesty is not only the deepest policy, but the highest wisdom*; since however difficult it may be for integrity to get on, it is a thousand times more difficult for knavery to *get off*; and no error is more fatal than that of those who think that virtue has no *other* reward, because they have heard that she is her *own*. — *Lacon.*

NATIONAL CONVENTION OF THE FRIENDS OF
COMMON SCHOOLS.

A LARGE number of the most influential educators in the country have appended their names to a call for a National Convention of the friends of COMMON SCHOOLS and of Popular Education, to meet in Philadelphia, on Wednesday, the 22d day of August next, at 10 o'clock, A. M. The design of the Convention is to adopt measures for the promotion of the cause of Education throughout the Union.

We insert by request the following notice for

STATE COMMON SCHOOL CONVENTIONS.

The Committee of Arrangements for the National Common School Convention, which is to assemble in Philadelphia on the 22d of August next, beg leave, respectfully and earnestly, to recommend to the friends of Common School Education in the several States of the Union, to assemble in State Convention, at their respective capitals, or at some central location, on or before the FOURTH DAY OF JULY next, for the purpose of appointing delegates to the National Convention, and transacting such other business in reference to the interests of Common School Education within their borders, as may be deemed expedient. It is desirable that the number of delegates from each State be at least equal to its representation in Congress, and that a *full delegation* should, as far as may be practicable, be secured. State or Local Conventions of Teachers, Superintendents, or other assemblages of the friends of Education, are also respectfully requested to appoint delegates to the proposed National Convention.

By order of the Committee,

JOSEPH R. CHANDLER,
Chairman.

A. E. WRIGHT, *Cor. Sec.*

NORFOLK COUNTY TEACHERS' ASSOCIATION.

The third Semi-annual Meeting of this Association will be held in Dorchester, Lower Mills, on Monday and Tuesday, the 28th and 29th inst.; commencing on Monday, A. M., at 10 o'clock.

Teachers, and others interested in the cause of Education, are invited to attend.

CHARLES J. CAPEN,
Secretary.

THE
MASSACHUSETTS TEACHER.

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JOSEPH HALE, EDITOR OF THIS NUMBER.

[June, 1849.]

WORDS.

" Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found." — POPE.

LANGUAGE is not, necessarily, evidence of thought in the mind of the person using it, any more than the signs of language are evidence of thought in the book upon whose pages they are impressed ; in both cases it is but the representative of thought, and in itself, whether written or spoken, should be regarded only as a medium for conveying ideas from mind to mind, and not as the ideas themselves ; and it should be remembered that the organs of articulation, under the guidance of the faculty of imitation, not only in a child, but even in a parrot, may exhibit this medium, independently of the necessity of comprehending the thought conveyed.

Now every body knows this, and yet how much laborious effort has been expended of late years, to effect skill in mere utterance, as if sound and sense were not only inseparable, but absolutely identical. How often has it been the boast of a teacher and the glory of a school, that each pupil in every class could recite, and therefore was a scholar. *All must say it over ;* they must at least get the words. The committee will expect it ; the public will expect it. Surely the book must be taught, whether the subject is or not. Thus all pupils are made to appear so much alike, that it is difficult to distinguish those who really know from those who do not ; and even those who know the least, may, by a lucky accident, appear the best. Now to furnish an ambitious pupil of quick memory, with an abundance of formal propositions, not understood by him, but to be

used as if they were, and to expect him from such a treatment to become thoughtful, and to rely upon his own understanding, is like filling the pockets of an idle spendthrift with counterfeit money, to induce him to become industrious in earning that which is genuine. Indeed, the former is subject to a temptation to which the latter is not; since the latter knows that the bills never can become genuine, and therefore, his conscience will always object to his using them; while the former knows that precisely the same words which he now uses, are genuine coin in the mouths of others, who understand them, and will be genuine with him when he shall understand them. His recitations sound to himself, like others that are well received, as he has no consciousness of the thought that gives life to intelligent recitation, he may not know what is wanting. We often see this in the difficulty that such pupils find in discovering the difference between two opposite statements, which sound very much alike. Take, for instance, the first two propositions in the chapter on vulgar fractions, in Emerson's Arithmetic, Part III; and also the rules for multiplying a fraction by a whole number, and a whole number by a fraction; and again, the rules for dividing a fraction by a whole number, and a whole number by a fraction. We have had pupils tell us how hard they had labored to commit them to memory, without success, because they were so much alike, that they could not keep them distinct; and to the verbal memory they are almost identical, the difference being only in a word or two; yet, to the understanding, they are diametrically opposite.

The attainment of the forms of knowledge without the knowledge itself, so far from being desirable, is, in reference to mental development, decidedly objectionable. These forms are not merely valueless, they are a minus quantity; it will cost something to get rid of them. We make no effort to obtain what we think we already have. A consciousness of our ignorance is the first step towards knowledge.

It follows, then, that skill to teach the book without the subject, the form without the substance, so far from being a recommendation in a teacher, is proof positive of his inability to teach the latter at all. This is as undeniable a proposition, as that a tendency to inculcate the undue importance of outward courtesies, is unfavorable to sincerity, or that the ability to avow, in order to suit circumstances, sentiments that are known to be foreign to one's mind, inevitably encourages deception in all who notice it. A formalist, by his very nature, undervalues essence, else he would not be a formalist. Is he polite? it is for his own *credit rather than* for the sake of the feelings of others. Is he *benevolent? the world must know it*, for he pretends to think *much of his example*, and wishes others to do good also. As to

virtue, he takes special care that whatever may be thought of him in private, no one shall dare publicly to question his morality. Such a man is satisfied that people *speak* well of him; their secret convictions he is not anxious to have known. As a teacher he is sure to show what he does; he feels it to be his duty to satisfy present expectations; he has a profound respect for public opinion; at any rate he has a great *regard* for it. He is all things to all men, if by all means he may save — *himself*. The importance of the present is so predominant in his mind, that he naturally thinks, and is quite willing to think, that that is best for people which they like best. He therefore furnishes large crops of words with little labor.

This tact for making pupils seem to know what they are ignorant of, works most smoothly with those pupils who have the least depth of thought, who are inclined to rely upon their memory and excuse their judgment, because it suits them best; yet, it is really worse for them than for others, because, having less inclination to thought, they need more incentives to it. By making the memory do the office of the judgment in such minds, we strengthen what is already too strong, and weaken what is weak. Yet such has been the popular mode of teaching of late years. All must learn every thing; every body is an orator, a poet, a painter, a mathematician. The whole school go together in all things; at least such seems to be the case. All learn to recite the rules of all the sciences, physical, moral, and exact. All write composition *early*; they learn to express profound thoughts in season, so that if any should chance to come along they may have a wardrobe ready for them.

Now, what does this desecration of all science prove, if not limited, mercenary, and narrow views, in those who encourage it? What can be the effect of it, but to keep down science, properly so called, at a low level, in order to make merchandize of *would-be* science, by giving it, under the name of science, a wider circulation? The progress of real knowledge among the people, is a noble object; but to pursue systematically a course of instruction calculated to encourage vain pretensions to it, will ultimately check the development of, and lessen the demand for, the reality, just as much as it will increase and give currency to the semblance.

We said that skill to teach mere forms argued the want of capacity to teach the reality; for how can it be, that one whose soul is pervaded with the true love of knowledge, can, by any possibility, commit such continual outrage upon his own feelings, as to violate his devotion to truth, by substituting the veriest husks of knowledge for knowledge itself, and drilling his pupils, as if they were mere automata,

into the use of what to them are only dead and spiritless forms. Circumstances may compel to it, perhaps, to some extent. But we would seriously ask, have we not been of late years, by our plans of teaching, by our appeals to the judgment of the popular mind and the consequent effort to exhibit our results to all, by the multiplicity of studies, the arrangement of text-books to suit these designs, been gradually and rapidly running into the condition of things to which we have alluded. Do not the public look for a degree of maturity in children that is incompatible with their years? and do they not, in perfect harmony with this idea of their progress, withhold from them, both in families and schools, those influences which, as children, they need, that they may at length become men. If we allow premature manhood to usurp the place of childhood, will not imbecile, untutored, and ungovernable childhood be found to occupy the place of manhood? If children are encouraged to think themselves men, when they ought to be boys, will they not in turn find themselves to be but boys when they ought to be men? Nature will not be cheated. The laws of culture and development cannot be contravened; however it may be with quantity, certain it is, that the quality of fruit must depend not only upon the seed and soil, but also upon time and opportunity for growth.

The first object of the teacher should be to impart real instruction, rather than to bring about a formal recitation. When a subject is well understood, it may often be of great service, to aid the learner in making up a form of words perfectly intelligible to him, in which to clothe his demonstration or rule. But it is seldom if ever advisable to encourage the use of language which conveys no definite idea to his mind; and whenever a method of doing any thing is shown without the philosophical reasons, the pupil should understand that he is receiving upon trust, in order that he may always discriminate, if possible, between seeing with his own mind, and following the guidance of another mind.

It must be remembered, moreover, that the first dawnings of thought on all subjects, and especially those of an intricate nature, are vague and undefinable. First beginnings are always obscure and feeble, and more so the more advanced the character of the final product. The mushroom obtrudes itself upon notice at once, and yet, it is but a shadow when completed.

In presenting abstract subjects, we can at first only excite indistinct images in the learner's mind, and it is not well to demand of him a clear statement in words, of what is misty in *his mind*; nor must we think that no progress is made, till he *can make a lucid statement* intelligible to himself. This is *evidence of the finished work*; but there are gradations between

the first faint conception and the full comprehension, which the teacher may infer, and infer with a certainty sufficiently conclusive to his own mind, though not demonstrable ; it is dangerous, to say the least, to encourage the habit of expressing fully what is not fully understood.

If it be said that the business of the teacher is to drill his pupil into the habit of expressing his knowledge to others, we admit that in a certain sense it is so. He is to aid him in expression, when he shall have any thing to express. But the expression of a process of development, if it be not an absurd idea, is surely not to be demanded of the pupil to the public. The rehearsal of the pupil is before the teacher ; he alone is competent, by his very relation to his pupil, to take cognizance of those developments which are hidden and important ; and even he is obliged to infer intelligence from his pupil's past success, from his knowledge of his powers of mind, rather than from present evidence ; how often will he say, " wait a while, perhaps you'll understand."

We err essentially in our efforts for development, by the faithless demand of external evidence, to prove the reality of internal operations. If we attempt to show all that we do, we are sure to do but little. The more we think of rendering all results tangible and visible, the more superficial those results will be. Satisfactory evidence, indeed, we may always look for ; but the nature of the evidence must always vary with the nature of the subject. " Education," says one who always writes profoundly, " is a development, not a manufacture." Here is not only the true philosophy, but when expanded, the whole philosophy. The manufacture of knowledge so common at the present day, is not *e*-ducation, but (to coin a word to suit the modern coinage of thought) *ad*-ducation ; it is the superinduction, the drawing on, of the mere costume of thought, which not only cheats, but embarrasses the mind, and renders it merely receptive, and proportionally unproductive. Spontaneity, which is the soul of all growth, is checked and smothered, and the innate germs of thought, the native, indigenous products of the mind, are kept back and stunted by the encumbering presence of exotics, so that the mind exhibits every thing but itself, and becomes really little just in proportion as it becomes apparently great ; the shadows of thought are its only realities, and all the substance it has, must of necessity be but a shadow.

There are minds which have a singular predisposition to take foreign thoughts, that never were or can be their own, and wear them upon the surface themselves, and transfer them to others, their pupils, externally, not transfuse them, having no power to *do this even for their own use ; but slightly to attach them by the visible ties of some accidental relations of association, while*

in so doing they not only fail to aid their learners in reproducing the thought, by giving them a philosophical and true arrangement, but actually hinder them from doing so, by encouraging the same imitative method of acquiring by the mere associative memory, which is their own never failing means of attainment. They thus drill (for they can only drill) their pupils into well made, *manufactured*, adepts in borrowed knowledge, walking scrap-books, substantially wrapping paper, made interesting and useful only, when hidden by the aid of pilfering scissors and adhesive paste. Such is mere memoriter lore.

Yet the memory has its place in education, for the mind is a storehouse as well as a garden. The memory should be exercised, however, upon subjects which properly belong to it. It follows authority, and takes upon trust; in such matters, therefore, it is the legitimate faculty (if it may be called so) to rely upon. Facts, events, appearances, methods, forms, usages, the varieties of language, are acquired and retained by memory, to a great extent the memory of association, or mere verbal memory of sounds and sequences. But principles are to be tested by the understanding; and though the memory and the understanding should work together, yet to attempt to make either do the office of the other, is not only fruitless, but positively injurious. It is as absurd, to bring the unaided memory to learn a mathematical theorem, as to task the understanding to determine upon the authenticity of a fact. Facts are stubborn things, when once enacted, and as such memory records them. Principles are eternal truths, and as such, the understanding alone recognizes them; we do not remember and believe that they have been, but see and know that they are.

WHICH IS BEST?—A pupil may answer a question in regard to an isolated fact, with promptness and spirit, from having frequently answered the same before, though possessing no collateral knowledge, and, indeed, never having had any thought beyond the fact called for, nor entertained the event in his mind as a subject of living interest; while another pupil may remain silent from want of definite certainty in regard to particular circumstances of time and place, or it may be — even possessing these — from never having uttered before the precise words expressive of the answer, and not having motive urgent enough to overcome the reluctance to arranging words on the moment, though the event may have *been considered deliberately* in the mind, and associated with *much thought*. Which is in the highest state of progress?

RESULTS.

As a people, we are remarkable for energy, activity, and enterprise. With a rapidity which seems the realization of fairy legend or oriental narrative, we see cities rise out of marshes, and villages take place of forests; rail-roads stretch their iron arms across rivers and ravines, and the warp and woof of electric communication weave a network through the fields of air. With the coolness of conscious power, we reach forth and lift into the lap of possession, adjacent lands, though ponderous with hidden treasure; and soon the Atlantic and Pacific shall exchange semi-weekly courtesies over the peering shoulders of monarch mountains. History furnishes no parallel to the prospective grandeur and power which the varied resources and contiguous extent of this country render possible. Embracing every variety of climate, soil and productions, in its sweep over half a hemisphere, holding in its bosom materials for every branch of industry, its natural features affording unprecedented facilities for commercial intercourse, it seems as if Heaven had designed to realize in this land the highest ideal of earthly grandeur and national glory. With institutions which allow the unrestricted development of man's capacities, which in truth *demand* this as the condition of their own existence, what a magnificent spectacle shall this country exhibit, a hundred years hence, to the gaze of angels and men, if all these external and internal elements have their legitimate action one upon another.

But advantages like these are not without their corresponding difficulties and dangers; and while they directly foster energy, activity, and enterprise, they encourage the noisy, the showy, and superficial, to the neglect of what we most need—the broad-based and deep-rooted, in mind and in morals. The most majestic, the most sublime of all virtues, *PATIENCE*, is unknown to us. We can *wait* for nothing; not even to have things done well. We cannot endure for a moment to sit in shadow, though fevered and exhausted nature craves the coolness and rest; we must be out in the popular glare and strife; all-seeing, all-knowing, seen and known of all. Hence, we have much reading and little study; much writing and little reflection; much action and little thought; much acquirement, little development; a vast diffusion of marketable capacity, a brisk circulating medium which makes the busy bustling present, but very little reliable resource for an unrevealed future.

Now, that such a condition of life can never form a *permanent basis* for the stupendous experiment of civil elevation, which *has been indicated*, is clear to all calm thought on this subject.

We want CHARACTER—the slow growth of earnest discipline, and deepest and holiest influences; we want *principle*, whose roots reach to the heart of creation, and whose branches ever stretch heavenward, higher and broader. The recently discovered treasure on our Pacific border, which has drawn brothers, husbands, and fathers, from home and plenty, to dare perils by sea, and dangers from disease and famine, was not the product of a season, the rapid result of some brilliant and startling chemical discovery;—there in the dark bosom of those ragged rocks, has gone on silently and unobserved, for ages, the process of refinement and consolidation; and now, with the steady lustre and determined weight of *genuine worth*, it comes forth to the world, to adorn and bless. The first permanent foothold gained by civilization in this country, was not beneath the smiling skies and on the flowery turf of its southern savannas—not in the pathway of easy success, and showy and dazzling adventure. Slowly, painfully, laboriously, *patiently*—the heart bared and the eye lifted to God—they climbed the icy ascent; knowing that for them was the *labor*, with God and for others the *result*. For us is the result, and for us in turn is the labor, the end of which we may not see, but the means for which are all around us. As well might we hope to *build* the centenarian forests that sheltered the Pilgrims, as to perpetuate by our superficial culture and external attainment the solid certainty, the unflinching reality, that lived in them.

Out of the flinty, uncompromising soil of Massachusetts, grew the parent trunk of the Banian tree of Freedom; out of that soil must still proceed the same influences, if that tree shall continue to thrive and spread. The same discipline of unyielding principle, the same conscientious use of *all* the means of progress, the same forgetfulness of self in the course of action and effort, the same sanctification of every wish and will by the felt presence of God and a sublime destiny—this is what we need, and where shall we look for it? To the pulpit? it can aid but not *do* the work. To the Sunday School? that also may be instrumental. To the many Scientific, Literary, and Benevolent movements of the day? these all have their place. To the Homes of our land? ah, me! they are not yet the nurseries of the beautiful and true, the profound and strong. To the SCHOOLS OF MASSACHUSETTS, the watching eye and asking heart turn pleadingly for the hope they need. Let *them* become what they should and may be, let the young be there taught to THINK and OBEY—let the Teachers aim *to form right habits of mind*, to give an upward direction to all the opening springs of being—*let them unlock the portals of knowledge and arouse to self-action, rather than crowd the mind with many-colored trash, to be drawn out like the conjurer's ribbon, for the amusement of*

gazing throngs; let this be done by one generation, and power shall be given to another to do yet more.

We, as Teachers, have little to do with results. We must not expect or desire greetings in the markets, and to be called of men Rabbi; we must not seek for the uppermost rooms at feasts, and for the chief seats in synagogues; sometimes, indeed, we may find our grudgingly bestowed remuneration too small for our needs; often we shall find our best efforts unappreciated or misunderstood; and he who enters the profession with dreams of self-aggrandizement, or visions of loose and graceful leisure, has not taken the first step in preparation for his work.

To toil for others, for another age, is the destiny of the Teacher always; is emphatically the destiny of the Massachusetts Teacher of to-day. To do a work which else must remain undone, the success of which is the salvation of a nation, the corner-stone of civil and religious Freedom, the guarantee of human progress, this is the work, which, like the advent of Christianity, and the colonization of this land, must be done with a single aim and eye, unostentatiously, earnestly, *patiently*; using ever the means which enlightened conviction approves, and leaving to Him, whose supervision must be ever borne in mind, what He alone can determine — *Results*.

A. S.

Cambridge.

MORAL INFLUENCE.

THERE is a depth of meaning in that phrase that extends above, beneath, around,—embraces all that we do as men, still more as teachers. It is the grand dominant tone that should control and modulate all the harmony of our results. No efforts can be healthy that do not recognize and regard it. None unavailing that are guided by it. Deep in the heart of the pupil let there be planted, nurtured, protected, the love of truth and of duty. By precept, indeed, but more by that resistless force which springs from our own unconscious example, not the example which we voluntarily present them for imitation, but the example which they copy in spite of us and themselves, let them be led to estimate action aright, motive aright, to put a right value upon attainments, to subordinate near and narrow relations to those which are remote and wide, using every appropriate means to elevate, strengthen, and purify the character. Physical, Intellectual, Moral health, must be the constant aim. *We can neither separate them, nor misarrange the order of their importance without a tendency to distortion.*

[We are indebted for the following to an elaborate and able article on the subject of Language, in the last number of the *Bibliotheca Sacra*. It is from the pen of Henry M. Goodwin. We recommend Mr. Goodwin's entire article to our readers, and would suggest the inquiry again, in reference to the sound opinions of the author, whether it would not be well for teachers to aim more at unexpressed thought, and less at unthought expression. We have taken the liberty to entitle this extract]

THOUGHT BEFORE EXPRESSION.

HITHERTO we have considered thought in its abstract character, as detached from the individual mind which originates it. But all thought is *personal*, i. e. is the product and property of an individual spirit. Its whole value is that it belongs to a subject, and is the expression or manifestation of the individual mind, just as language is, in a more outward degree, of thought itself. It has no absolute and independent existence or life apart from the life of the mind, any more than virtue or love or any other personal and spiritual attribute. It is true we often speak of thought as impersonal, or as detached from its personal ground, but here, as when we speak of volition, action, character, etc., we abstract or set off, in order to distinguish the effect from the cause, or the property from the subject, not as implying any actual separation. If this view be correct, or if it indicate a partial truth, for we admit that it does not embrace the whole truth on this subject, its application to language will be obvious. The personal life and character of the individual extends and passes into the thought, and through this into the language, so that this becomes linked to the former not only by organic and vital, but even also by *moral* laws. As man is not a mere bundle or aggregate of powers, but an organic whole, as no faculty exists or acts isolated or independent of the rest, but all are combined in the unity of the moral life; so this life includes within its sphere all the developments or outward actings of these powers. This is readily enough conceded in the case of bodily acts, which though outward and physical have yet a moral value attached to them. We simply assert the same in respect of language, which is a kind of bodily act of the mind. But this province of our subject is so fertile of reflection, and connects at so many points with what is most vital in the whole philosophy of man, that we must restrict ourselves to one or two inferences more immediate to our purpose.

It follows from the personality of thought, that all true language is a direct and spontaneous growth or development of the individual being. Its whole significance lies in this, that it is an *integral part of the man himself*; that it expresses not what he *has*, nor what he *thinks* simply, but what he *is*. This we say is *the true idea and import of language*, though we need not add

that as such it is seldom realized. It is a serious and significant fact, that language as used by the mass of mankind, is anything but a true growth and exponent of the individual man. We speak not here of any wilful or conscious insincerity; the very seriousness of the evil in question is that it is below consciousness, is so deeply rooted and grounded in the character as to become almost a part of human nature, and operates by a kind of necessity. The words of most men are separated from themselves by a double divorce; the first, between the thought and its expression, their language being conformed, not to the internal and individual law of the thought, i. e. vitally grown and wedded to it, but to some external conventional "style" or standard; the second, between the thought and the *being* of the individual (and here we deem that we touch the fundamental error), for thought, even when genuine, is too rarely an *original* and *vital* growth of the mind which holds it. It is a thing *acquired* and held in the memory as a possession, not evolved from within as a growth. It is seldom indeed assimilated to the mind by reflection, as all which is received into it must be before it can pass into knowledge. Knowledge comes thus to be merely the sum of what a man has, not the result and exponent of what he is. It is something detached from the true substance and being of the man, as truly so as if it were a coin in pocket instead of a thought in the mind. What wonder that language should so often be the powerless and lifeless thing it is, when thought itself is divorced from spirit and converted into mental lumber! Hence the false and pernicious maxims that lie at the root of all false culture; which speak of the learner's *acquiring* knowledge, or the writer's *acquiring* a style, as if either were a thing to be imported from without, and not rather produced or educed from within.

This *organic unity* subsisting between thought and its expression on the one hand, and between thought and *spirit* (including the heart or whole moral life) on the other, is what we cannot insist upon too strongly, since upon it depends all true *effect* whether of character or genius, if not the reality of genius itself. Indeed, the difference between a man of genius and an ordinary man, we are persuaded, is more a moral than an intellectual difference, at least as these words are commonly understood. If we might indicate it in one word, it would be *integrity*, comprehending in this, sincerity and entireness; or since genius manifests itself chiefly in this department, we may call it *intellectual integrity*, integrity possessing and pervading the mind, thoughts and words, in distinction from moral integrity, or that which is applied and limited to moral actions. Two conditions belong to *this power*, or at least to every manifestation of it, viz. *thought and its expression*. Now whatever may be the differences of

these, since they must necessarily differ in power and value in different individuals, which differences constitute the *more or less* of genius, yet there is one element or quality common to all, which stamps every thought and word of genius, a sort of family likeness running through and marking all as of one family or kindred. This is sometimes called "originality," sometimes "vitality;" we call it here *integrity*. It is that which connects or links together in one vital whole the innermost power and being of the man with the outermost expression of it. A man possessing it, is not one thing in himself, another in his thoughts, and another in his words; but the stream of life and personality, so to speak, flows out through all in one unbroken current, just as we see it in childhood, which is the truest type and symbol of genius. Hence the spontaneousness which always characterizes this power. Hence, too, the originality or individuality of the man impresses itself upon his language. The language of a man of genius is a living growth, not borrowed from without, not isolated and detached from the living soul which utters it, but is an integral and organic part of the man himself. The same spirit which animates and informs the body, which looks out through the countenance, informs and dwells also in his words. Hence they are *living* words. The human soul is embodied and enshrined in them as truly as in any other part of the man. "The words that I speak unto you," said Christ, "they are *spirit*, and they are *life*." And this leads us to make one remark respecting *interpretation*. To interpret a writer's language, we speak of that which is worth interpreting, by the appliances of logical or grammatical rules, or any merely external system of hermeneutics, appears to us very much like the attempt to interpret a *smile* by the laws of physiology. It is not what a smile is physically, as a certain contraction of certain muscles, nor what it is generically, as an expression of mental pleasure; but what we wish specially to know is, what does *he*, the individual, here and now, *mean* by it? To know the full meaning of a smile, we must first know (constructively, at least) the individual character of which this is a symbol, and as such partakes of that character; next, the peculiar thought or emotion or spiritual current which gave rise to it and flows through it, whether complacent fondness or mirth or derision. In other words, we must look at it not from without but from within, by a profound sympathy with the spirit and mind of the individual, not with the eyes only, but with the heart. And this is as truly necessary in the case of words as of looks. No one truly comprehends his author, no one is fit to be an interpreter, who cannot look as far *behind and below the letter* as the heart is below the countenance: *who is not so penetrated with the spirit of the writer, as to supersede in a measure the help of the words.*

We cannot conclude this part of our subject concerning the relation of words to thoughts, without analyzing this relation a little further. It is not the whole truth to say that language is an expression of thought; it is also, in some sense, a *limitation* of thought, a compression of the infinite life and activity which belongs to mind within certain *terms* or limits. In language, certain thoughts stand forth from the mind, embodied in words. But these embodied thoughts do not express or exhaust all that is in the mind of the writer or speaker. No poet, we may believe, ever expressed a tithe of the poetry and beauty that was in him. Behind and below all that is written, is an infinite deep of thought, which cannot be embodied in words, which outreaches all possible combinations of language. Now this unuttered thought, so far from being of no account because not put into language, is, if we may be pardoned the paradox, the most essential part of language. It is that from which the latter grows, which *charges* it, so to speak, with its spiritual and vital energy. It is only through this vital or *electric* connection with what cannot be contained in words, that words themselves derive their almost magic might, that they become vehicles of power, of beauty or of terror—are spells to awaken and thrill the world, or but empty sounds, according to the spirit which employs them. All words are powerful according as they are symbolical or suggestive. Their value lies not so much in what they express as in what they indicate. Or, more strictly, the individual thought embodied and expressed in words, is a symbol, more or less suggestive, of what lies below and is unexpressed. The great secret of writing with effect, therefore, is to employ such words or symbols as are most suggestive and characteristic; which indicate, most truly and comprehensively, not only what is in them but what lies beyond them.

It would be interesting here to contrast the power of different writers in this respect; to look at what may be termed the comparative *depth* of their words. Some writers seem to be all surface in their language, to possess no silent and reserved stores of thought underneath the page, no soil to which what is given forth is attached, and from which it grows. Their sole labor seems to be to empty themselves in words. Their language is not so much the expression or growth, as the *eradication* of thought. They are not content to put forth an idea, but must pull it forth with all its roots (if by any means, in any rare interval of reflection, it has taken root in the mind) and lay bare all its hidden fibres, dis severed from their vital attachments in the soul, as if they feared there might be some secret shred of thought within, which the world should not discover! Hence their words are as powerless as they are shallow and "obvious." Involving no thought in themselves, they demand no thought in the reader;

of course they cannot be *misunderstood*, for there is nothing below or behind them to understand.

With others, and these are invariably the men of most thought, and who have therefore most to express, words are used chiefly as external symbols, the summits, as it were, of what lies concealed and cannot be expressed. The "art" or excellence of such writers consists in *suppressing* rather than expressing the entire thought. This is especially true of that which involves strong emotion, which is uttered in the fewest words, but these the deepest and most intense. It is as if silence were the only fitting language, and the few words that escape were the involuntary outbreak of thoughts too great for control. More than this were a violence done to nature, an overstepping of the boundary between language and its mental interpretation, between what can be written or spoken, and what can only be *meditated*. The words of Milton and Shakspeare are mostly of this nature. They contain much—more, a great deal, than all their commentators have gotten out of them; but they suggest and indicate far more. They open recesses and mines of thought, deeper and richer than language can explore. They are transparent windows, through which we look down into an unknown and infinite deep, "the unknown depth of *silence*," as Carlyle calls it.

Every one who has studied Shakspeare, has been astonished at the wonderful depth of his characters. By a few significant actions and speeches seemingly the most casual, he lays open a whole internal world of character. We seem to know the beings thus casually presented to us, *personally*, all their past experience and history, not simply what they here say and do. What in actual life takes us years of intimacy to attain, is here accomplished by a few touches and incidents, we know not how. There seems an utter disproportion between the means employed and the result. The Oriental fable is for once realized, and the poet, by the utterance of a magic word, lets us into the inmost enchanted chambers of the heart. But it is the word of a master, which none other can pronounce. There are certain outward traits and demonstrations which *involve* the whole internal character, as the blossom involves the whole past growth, and all the individual parts of the plant which produces it. The poet, by seizing upon these, has put us in connection with all the secret principles and workings of which they are the result. Now just what these outward traits are to character, certain *words* are to the inner world of thought; and whoso has the insight and the skill to seize them, whether poet, or orator, or *essayist*, is the man of power.

The connection we have thus attempted to trace between *thoughts and words*, applies to what is strictly and distinctively

thought, i. e. a distinct mental act or conception ; for though all which is thought may not and must not be worded in language, yet what is thus worded must in a manner stand for and represent the rest, as a flower may be said to represent the entire plant. But there is a whole department or province in the soul, a deep and fertile province, which is not made up of thought, which therefore cannot be represented by words ; the province of *feeling*. Who has not experienced at times the utter inadequacy of words to measure and express what he felt. Who has not found a broad chasm, as it were, between his meaning and his words, which he wanted another language to bridge over ; for want of which, while his thought has found its way out in words, the feeling which was blended with it, and was its soul, remained unexpressed. We pity the man, we had almost said, who can tell all that he means ; whose soul is never visited by an inspiration which he cannot utter in words ; which all the powers of language, aided by tone, looks, action, every thing in nature and in man, can only suffice barely to indicate. It is to meet this want of a language to express what is below and greater than thought, that *music* exists. Music comes from a depth and reaches a depth in the soul where thought and feeling are one ; or rather, where feeling has not yet emerged into thought, but swells and heaves in its first chaotic ferment, and must express itself, if at all, in broad, interminable *surges* of sound. The feeling inspired and expressed by music, is of something *infinite*, without beginning or end, of which the sound is a sensible image or echo. Hence its appropriateness as a vehicle of worship. Its language is, "*more—more.*" Hence a strain of music never seems to *end* with the words, but only to become inaudible. Music is the inarticulate speech of the heart, which cannot be compressed into words, because it is infinite.

FAITH.

THE following sonnet, which Coleridge pronounced the finest in the English language, will, if any thing can in a faithless age, close the eye of sense for a moment, to the all-absorbing seen and present, and open that of faith, upon the less obtrusive unseen and future. The prose extract succeeding it, borrowed from another source, presents kindred thoughts, that may be dwelt upon with profit. Is not that element which they present *so forcibly, too little active in teaching?* Indeed, can any *change* come upon the prevailing influences of the teacher, *more*

salutary, than to trust and be trusted more for remote and hidden good, for those refined and secret workings of the soul, which come slowly and coyly, but with a depth of meaning and power ? which, gentle though they be at first, gradually pervade the whole being, moulding the character and controlling the action ?

Mysterious Night ! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue ?
Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo ! creation widened in man's view.
Who could have thought such darkness lay concealed,
Within thy beams, O Sun ! or who could find,
Whilst fly, and leaf, and insect, stood revealed,
That to such countless orbs thou mad'st us blind ?
Why do we then shun death with anxious strife ?
If light can thus deceive, wherefore not life ?

J. Blanco White.

"It is not known how difficult it is to believe in the midst of a crowd which does not believe. Here is a noble exercise of faith ; here its grandeur appears. This faith in contested truths, when it is calm, patient, and modest, is one of the essential attributes of all those men who have been great in "the order of minds." What is it that gives so much sublimity, in our imaginations, to the great names of Galileo, Descartes and Bacon, unless it be their faith in the truths with which they had enriched their minds ? A Newton reigns with majesty over the world of science, but he reigns without combat ; his image is that of a sovereign, not of a hero. But we feel more than admiration for the great names I have mentioned ; gratitude, mingled with tenderness and respect, is the only sentiment which can become us. Our soul thanks them for not having doubted, for having preserved their faith in the midst of universal dissent, and for having heroically dispensed with the adherence of their contemporaries.

"Shall I say it, even ? Yes, but to our shame. Faith finds its use even in the facts of personal experience. Such is our mind, such, at least, is it become, that it distinguishes between external and internal experience, and, yielding without hesitation to the testimony of the senses, it costs it an effort to yield to the testimony of consciousness. It requires submission, and by consequence, a species of faith, to admit those primitive truths which it carries within it, which have no antecedents, which bring no other warrant but their own existence, which cannot be proved, but which are felt. Irresistible in their nature, still some require an effort in order to believe them. Have we not seen some such who have endeavored to draw their notions of justice from those of utility, so as to go back, by this circuit, to matter, and consequently to physical experience. It might

be said that it was painful to them to see the road to knowledge shortened before them, that they regretted the absence of that circuitous path which God wished to spare them; and it is this strange prejudice that obliges us, in some sort, to do violence to the nature of things, and exhibit, as an act of faith, what is only a manifestation of evidence. However this may be, faith, that is to say, in all possible spheres the *vision* of the *invisible*, and the *absent* brought *nigh*, is the energy of the soul, and the energy of life. We do not go too far in saying that it is the point of departure for all action; since to act is to quit the firm position of the present, and stretch the hand into the future. But this, at least, is certain, that faith is the source of every thing in the eyes of man, which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp; others have the eye of faith, and they are great. It is always by having faith in others, in themselves, in duty, or in the Divinity, that men have done great things. Faith has been, in all time, the strength of the feeble and the salvation of the miserable. In great crises, in grand exigencies, the favorable chance has always been for him who hoped against hope. And the greatness of individuals or of nations may be measured precisely by the greatness of their faith.

"It was by faith that Leodinas, charged with three hundred men for the salvation of Greece, encountered eight hundred thousand Persians. His country had sent him to die at Thermopylæ. He died there. What he did was by no means reasonable, according to ordinary views. All the probabilities were against him; but in throwing into the balance the weight of his lofty soul, and three hundred heroic deaths, he did violence to fortune. His death, as one has happily said, was "well laid out." Greece, united by so great an example, pledged herself to be invincible. And the same spirit of faith, — faith, I mean, in her own power, — was the principle of all those actions in that famous Persian war which secured the independence of Greece.

"What was it that sustained amid the wastes of the ocean, that intrepid mortal, who has given us a new world? It was an ardent faith. His spirit convinced, had already touched America, had already trodden its shores, had there founded colonies and states, and conveyed, by a new road, shorter though indirect, the religion of Jesus Christ to the regions of the rising sun. He led his companions to a known land; he went home. Thus, from the moment that he received his conviction, with what patience have you seen him go from sovereign to sovereign, entreating them to accept a world! He pursued, during long years, his sublime mendicancy, pained by refusals, but never affected by contempt, bearing every thing, provided only that he should be furnished with the means of giving to some one that marvellous land which he had placed in the midst of the ocean. Amid the dangers of an adventurous navigation, amid the cries of a mutinous crew, seeing his death written in the angry eyes of his sailors, he keeps his faith, he lives by faith, and asks only three days, the last of which presents to him his conquest." — *Vincent*.

THE BIBLE AS A CLASSIC IN COMMON SCHOOLS.

THE Bible has always in theory at least occupied a high rank in the course of instruction in our New England schools. It is presumed that any attempt to remove this from our schools would meet with little favor from the descendants of the Puritans. We think, however, that while all would be very tenacious of the *place* which the Word of God occupies in a course of common school instruction, there is a very great indifference respecting the use that is made of it. We think that no book in use in our schools is really less operative than the Bible. And this remark is equally applicable to our colleges. It is, we admit, read in the daily devotional exercises in all our institutions of learning; in a few cases its principles may be enforced by familiar explanations, and in some schools there may be regular recitations required from its contents. But cases of this kind are few, or we have been unfortunate in our means of observation and information.

The reason of this neglect of the proper use of the Bible we conceive to arise in a great measure from fears on the part of teachers and committees of receiving the charge of sectarianism. The principles of religious freedom have taken such deep root in New England that there is danger of the true nature of religious freedom being misapprehended. Religious freedom we understand to consist, not so much in freedom from any religion whatever, as in the liberty of the individual to choose that form of religion in his opinion most consonant with the revealed will of God. The fears entertained that the free and faithful use of the Bible would be productive of sectarianism, are entirely groundless. There is, we suppose, just about as much sectarianism in the Bible as there is natural science, in Heat, Light and Electricity. There are different views on these subjects entertained by those whose opinions are entitled to great respect, but this does not exclude the study of Natural Philosophy and Chemistry from our schools. And why? Because the insignificance of the difference in theories is forgotten in the magnitude and importance of those great principles which all acknowledge to exist. We have our own peculiar sectarian views — we hold them honestly and firmly: but they constitute but a small part of our Christianity. We pity the man whose Christianity is bounded by his sectarianism. No man can be an efficient teacher whose soul cannot grasp great principles — who cannot see above all sects and all parties those eternal and immutable principles of *truth and justice* which form the basis of high and noble character. *The Bible is the store-house of these principles, and to it should the teacher go as the great armory of the soul, that he*

may clothe his own spirit and those of his pupils with panoply divine.

But there are claims which the Bible presents aside from its moral teachings. We regard the Bible as a *classic*, in the fullest and strongest sense of the term. Its poetry, its philosophy, its geography, its history, its archæology, whatever enters into the composition of a classic will not suffer in comparison with the most perfect productions of the Grecian mind. We have always been accustomed to set a high value upon a classical education — we yield to none in our admiration of the Greek and Roman classics, and some of our happiest hours are passed in endeavoring to appreciate their spirit and impart it to others. But Greece and Italy are not the only classic soils. Before Cadmus had set foot on Greece, or Romulus and Remus had visited the banks of the Tiber, while Lycurgus and Solon belonged to generations yet unborn, the great Hebrew law-giver had promulgated a code which has outlived the twelve tables of Greek and Roman wisdom, and still is placed at the head of our most enlightened courses of legal study. (See Hoffman's Course of Legal Study.) Before Homer lived, sublimer strains were struck from the harp the monarch minstrel swept, than were ever heard from the Grecian Rhapsodists. More than five hundred years before Pericles had consummated the greatness of the Athenian state, the Queen of Sheba had gazed on greater magnificence from Mount Zion than Aspasia ever beheld from the Acropolis. We are accustomed to praise the youth who has acquainted himself with the names and localities, and imbued his spirit with the associations of Olympus, Parnassus, Cithæron, and Hæmus. But do the names of Sinai, and Horeb, and Pisgah, and Carmel and Nebo, awaken no feelings of interest in the mind? What we contend for is not that the classics of Greece and Rome be studied less, but that our great Christian classic be studied more — not that we should forsake Greece and Italy, but that we should resort more frequently to Judea. And this we may do, whatever may be our views of the religion contained in the Bible. Here is ground that can be occupied by every grade of belief, from Thomas Paine to John Calvin, from Theodore Parker to Dr. Pusey. Take the Bible and call it a mythology if you please, still it must be admitted that it surpasses all other mythologies. Let infidelity do its worst, it cannot completely mar the divinity with which it is imbued. We maintain, therefore, that, if all cannot use the Bible on Christian, they can at least on classic terms. But it is not quite time to forsake the Bible on Christian terms. The time is far distant, we hope, when it will be permitted to teach any other doctrine in our schools respecting the Bible, than that the Holy Scriptures of the Old and New Testament are the revealed will of God; that all Scripture is given by inspiration.

of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. This we think may be assumed to be the sentiment of the New England mind. This being granted, we ask, cannot the Bible be made a more efficient instrument in the work of education than it has ever been? Let teachers become inspired, as it were, by its spirit — let them understand its history, its archæology, its geography, — let them feel its poetry, and more than all, let them understand its high-toned and heavenly morality, and then let these elements of power be infused into the youthful mind, to grow with its growth, and strengthen with its strength; let all this be done, and much less we think would be heard of that weak and senseless infidelity which is sometimes considered indicative of youthful corruption and degeneracy. The truth is, the Bible has not yet had a fair chance (if we may so say) at the minds of the young. It has been too generally presented under sectarian influence and its sublime teachings too often — perhaps we may say very generally — obscured by human formularies and technicalities. What we plead for is, that the young scholar may be led directly to the contemplation of the divine mind revealed in the Bible, as it is to the contemplation of Grecian and Roman genius as exhibited in Homer and Plato, in Cicero and Virgil.

Where can we find models of character at all to be compared with those presented in the Bible? We look in vain in classic writings for such types of character as are presented in Joseph and Moses, in Samuel and Solomon and Daniel. And not to speak of the great exemplar of human conduct, Jesus of Nazareth, where can we find a character of loftier heroism than the great apostle to the Gentiles? But the case is too plain to admit of argument. It is injustice alike to the inspired record and to those mighty spirits on whom the light of inspiration never shone. It may be said that the work for which we plead more properly belongs to the Sabbath school. We maintain that this work is not and cannot be done in the Sabbath school. The proper teachers cannot be found; the requisite means are not and will not (for years at least) be furnished. But why should we hesitate to do this work in our common week-day schools? We fear that the feeling is too prevalent that the sphere of the teacher's legitimate action is confined to Arithmetic, Geography, Grammar, Philosophy, &c. We have seen teachers who seem to feel that it is entirely a work of supererogation to do any thing for the moral welfare of their scholars. With this feeling we can have no fellowship — we can show it no quarter. Let no man or woman in this age educate an immortal mind on the same principles that the brute is broken and trained for the service of man. We utterly protest against this low and utilitarian view of education. We subscribe heartily to the sentiment of the

great Arnold, that the work of the teacher, no less than that of the parish minister is, the care of souls. It is a great work we admit, properly to furnish the mind with knowledge, but greater far to instil principles and to form character. The greater work includes the less ; the teacher who views his occupation as affecting the immortal interests of his pupils, will be still less liable to neglect whatever may concern their temporal welfare.

To conclude, we ask that the Bible may be studied as was Homer in the schools of ancient Greece. The Greece we so much admire in history—the Greece that could forsake its territory and expose it to the ravages of an invading foe, and yet come out of the conflict triumphant—the Greece of Pericles and Demosthenes and Plato, was in no small degree the offspring of the genius of Homer. “Her breathing marbles, her solemn temples, her unrivalled eloquence, and her matchless verse, all point us to that transcendent genius who by the very splendor of its own effulgence woke the human intellect from the slumber of ages. It was Homer who gave laws to the artist; it was Homer who inspired the poet; it was Homer who thundered in the senate; and more than all, it was Homer who was sung by the people; and hence a nation was cast into the mould of one mighty mind, and the land of the Iliad became the region of taste, the birthplace of the arts.

If, then, so great results have flowed from this one effort of a single mind, what may we not expect from the combined efforts of several, at least his equals in power, over the human heart? If that one genius, though groping in the thick darkness of absurd idolatry, wrought so glorious a transformation in the character of his countrymen, what may we not look for from the universal dissemination of those writings on whose authors was poured the full splendor of eternal truth? If unassisted human nature, spell-bound by a childish mythology, has done so much, what may we not hope for from the supernatural efforts of pre-eminent genius which spoke as it was moved by the Holy Ghost?”

E. S.

LEARNING TO SING IN OLD TIMES.

“An anecdote related of a foreign singer of the olden time, presents a striking contrast between the *method* of past and present epochs in the art of teaching music. It is related of Porpora, a master in the Neapolitan school, that in teaching a pupil for whom he had a great friendship, he kept him six years practising diatonic and chromatic scales, ascending and descending the various intervals, and the different ornamental characters; in the sixth year, and not till

then, some lessons in articulation, pronunciation and declamation were given. At the end of the time Porpora said to his pupil, who thought he was still in the elements of singing, "Go my son, you have nothing more to learn; you are the first singer of Italy and of the world." This singer was Caffarelli, the most celebrated singer of the eighteenth century, who made money by his art sufficient to enable him to buy a dukedom. The story points its own moral. How different is the idea that now exists! Any one who possesses a tolerably good voice thinks he has bestowed quite sufficient time in acquiring his art if two or three years have been devoted to it; and the consequence is, we say it unhesitatingly, that we have not one who can claim to be a singer in the sense that Porpora addressed his patient and attentive pupil."

See here how superior the effect of scientific training to that of mere rote singing, even in a case where patient drilling is the principal thing. But further see that the whole training was to give the elements for expression, to be used under the guidance of innate musical taste, and not the complete forms of expression. In a certain sense even this drilling was not imitative merely, but the utterance of musical intervals, first distinctly conceived in the mind. Without the evidence of such capacity in his pupil, Porpora would probably have finished his musical education somewhat more speedily.

DRAWING, IN COMMON SCHOOLS.

AMONG the practical benefits of learning to draw, may be mentioned the facility with which it enables one to present clearly to the mind of another, by a simple sketch, a scene, building, plan of grounds, or form of costume, with more distinctness, and in less time than could be done by descriptive language. But a higher object than this is attained, in the habit it induces in the mind of forming precise ideas of outline. It trains the eye to judge accurately of size and proportion, and leads the pupil on, gradually to consider the changes of form which a body assumes as it is viewed under different aspects; thus introducing him imperceptibly to a necessary acquaintance with the mathematical laws of perspective. That the pupil's practice may have this effect, however, it must be directed by thought. The mere hasty attempt to produce a resemblance to *a copy by successive alterations and amendments of an outline commenced without care*, will not render one critical in judgment, nor decided and intelligent in action. To act with *despatch, not knowing* definitely what we mean to accomplish, with

a view to arrive at some good end by lucky experiment, may indeed be boldness, but it is the boldness of hazard, not the boldness of deliberate decision. The learner, therefore, must, so far as he is guided by his teacher and his text-book, be subjected to a course of habitual and close criticism, till he becomes willing and competent to institute a rigid self-criticism; till he has established in his own mind a standard by which he can try his own work, and discover the peculiar features of success or failure by which it is marked. He is then safe, at least from the danger of retrograde, while without such security he is in danger of deteriorating his taste, or, which is the same thing, of overestimating it, and thereby letting down his standard. The few gifted soon reach the point beyond which all is self-teaching, and rise above the trammels of guidance, be they helping or harmful; they are the artists. The many who may derive much good from the practical advantages of the art of drawing in its lower uses, and who may learn by study and analysis, and less successful effort of their own, to enter more intelligently into the higher merits of the former class, are more dependent upon the moulding influences of their teachers; and it is equally desirable for their own enjoyment, and for the credit of those whose works they presume to judge of and appreciate, that they be able at least to discriminate between what is meritorious in art and what is not; or rather, between the different degrees of merit; and to give, with some degree of justice, its meed of praise to each.

This exercise is recognized as one of the regular branches of study in the public schools of Boston, and we believe is becoming within a short time more extensively taught elsewhere. We believe that we speak the experience of others, as well as our own, when we say that the success in this branch has greatly exceeded our expectations. We have found it to produce habits of accuracy in other things than those to which it specifically aims; and to enlist the interest and zeal of the pupils much more extensively than we had anticipated. It furnishes another avenue to the peculiar tastes and capabilities of individuals, and in some cases has been a channel through which minds have manifested themselves more satisfactorily and agreeably than through any other branch of study. Such pupils, as is always the case where a proper subordination and relation of the faculties to each other is understood and regarded by the teacher, will invariably be encouraged to more effort in less admired pursuits, by their unwonted success in one that they can pursue with relish. We hope this exercise may be judiciously pursued by teachers generally, not because we wish or believe that all may become artists, but because great advantage may result from the cultivation of the talent that exists; which, without the experience of the past year, we must confess we should have greatly underrated.

ENTHUSIASM IN OUR PROFESSION.

"Some high or humble enterprise of good,
 Contemplate till it shall possess thy mind,
 Become thy study, pastime, rest, and food,
 And kindle in thy soul a flame refined;
 Pray Heaven for firmness thy whole soul to bind
 To this thy purpose, — to begin, pursue,
 With thoughts all fixed and feelings purely kind,
 Strength to complete and with delight review,
 And grace to give the praise where all is ever due."

Carlos Wilcox.

THESE beautiful lines are worthy of frequent and thoughtful perusal. Like the Psalm of Life, they "stir the heart like the sound of a trumpet," and awake the man, who, with folded arms, is listlessly gazing at the great drama of life, to a consciousness of the part that he himself is called to sustain, and the tremendous responsibilities which rest upon him. The truth that "the field is the world," and the kindred truth that "whatsoever a man soweth, he shall also reap," vividly impressed upon the soul, excite every power to vigorous action. Human life, in the light of eternity, becomes an awful, yet glorious reality.

It must, however, be acknowledged, that although the immortal nature of man gives dignity to the humblest offices, performed aright, — yet there are those, which, in themselves, are more noble and exalted than others. To the painter, the sculptor, the poet, is given a far greater work than to him who simply fashions a garment or tills the soil, on account of its powerful bearing upon the destinies of individuals and the progress of humanity. And the employment of the teacher, who may impart to others the rich treasures of knowledge, and direct the exercise and development of those wonderful powers which the Father of Spirits has bestowed upon the family of man, is one in which the highest created intelligences might engage with eagerness and delight.

But too often the teacher does not rightly estimate the importance of his work. Let him view it in every aspect, and dwell long upon its results, and he will scarcely again complain of monotonous duties, or sigh for more stirring scenes. It was a beautiful saying of the late Dr. Dwight, and true as beautiful, "He who makes a little child happier for half an hour, is a co-worker with God." To the teacher is committed the happiness of a multitude of children during many of the best hours of life, and by the judicious cultivation of their powers, he may indefinitely enlarge the capacity for present and future enjoyment.

He may give the plastic touch to the intellect. He may multiply himself in his pupils, and thus secure the only true earthly immortality. The happiness of families and the welfare of states,

is, to a great degree, in his hands. His pupils will go forth into the world, to mingle with all classes of men, bearing with them the principles of action, which they received from him, and the remembrance of his own living example. Their influence will be felt upon land and upon sea ; and if *theirs*, then *his* also. They will go where society is resolved to its original elements, and assist in laying a new foundation and rearing a new social fabric. If the word of God has been to him the rule of duty, there is reason to hope that they too will be governed by its precepts. If the promotion of God's glory and man's highest good has been regarded by him as the object of life, many whom he has instructed will follow in his steps, unwilling to live ignobly unto themselves.

But the teacher who would accomplish these results, must not be content to move languidly through the routine of his duties. *They can only be produced by a life of intense, holy earnestness — by a soul, thinking, feeling, and acting with all its might, in the fear and love of God.* Every opportunity of usefulness must be regarded as a call to action, and while it is diligently heeded, there may be in the heart and upon the lips the words of humble yet exulting joy — “A servant and friend of God, I seek for glory, honor, and immortality.”

A. A. H.

THE STUDY OF MAPS.

THE use of maps as a means of fixing in the mind a knowledge of the relative situation of places, and especially a knowledge of boundaries, is sometimes undervalued. All are not equally aided, in their recollection of localities, by the eye ; but with due attention a large majority are enabled thereby to remember the outlines of countries and states and the positions and bearings of prominent points. A large amount of topographical facts may, be thus acquired at an early age. Most children, when they have once embraced the idea of what maps are, become very much interested in the study of them ; the different forms are a guide to their thought, and as the eye contemplates the outline, it suggests here a city and there a river, and as they gradually learn how distance is represented, more minute facts are established in their minds.

They should, however, use only those that are well delineated, and that represent so small a portion of the earth's surface, that the lines of latitude and longitude are nearly or quite straight. Omitting entirely the study of mathematical geography as a

required lesson, they will learn with pleasure and rapidity many boundaries and names of rivers, mountains, capes, &c., at an age when their time cannot be available for more abstract pursuits.

The best method we know of for rapid recitation of boundaries, is to require the pupils to bring before the mind a country or state, and then to name the outline, beginning at the North West corner and proceeding round by the East to the point of departure (any other origin and order would of course answer as well,) as follows:—The teacher would name Virginia, for instance, and the pupil, or the class in concert, would commence by naming, first Pennsylvania, next Maryland, the Atlantic, North Carolina, Tennessee, Kentucky, Ohio. The teacher may then name another state, and the class can name the border states in the same way. The answers require but few words, and yet they involve the necessity of having the picture definitely before the mind. The pupil should not be allowed to omit or misarrange any part of the enclosure. The same idea may be carried to the recitation of states and countries in the order of their local arrangement. For instance, name the United States. Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas,—now start again; Iowa, Wisconsin, Michigan, Ohio, Indiana, Illinois, Missouri, Kentucky, Tennessee, Arkansas. Name the countries of South America in the order of their locality. New Grenada, Venezuela, English Guiana, Dutch Guiana, French Guiana, Brazil, Uruguay, Buenos Ayres, Patagonia, Chili, Bolivia, Peru, Ecuador—and without any sea coast—Paraguay. The countries of Europe and Asia are less easy to arrange; but there is no great difficulty in fixing upon an order. The object is to proceed according to the contiguity of countries. And indeed a class may be called to arrange the states and countries in different orders in accordance with a general direction of the teacher, and to give the bearing as he proceeds, the whole picture having been well fixed in the mind by a habit of thoughtfully contemplating the map in regard to what it represents. Among others we have made this arrangement of the countries of Europe. Passing by the British Isles, Norway, Sweden, Russia, Turkey, Greece, Italy, Spain, Portugal, France, Belgium, Holland, Denmark, Germany, Prussia, Austria, Switzerland. This done, it is quite apparent that a picture of the general local bearing of countries may be carried in the mind with a great *degree of permanency*; and further details are easily included *within, and referred to*, these general landmarks.

MEETING OF THE NORFOLK COUNTY TEACHERS' ASSOCIATION.

WE condense the following abstract of the doings at the interesting meeting of this Association in Dorchester, from the minutes kindly furnished us by the Secretary.

The meeting was called to order on Monday, May 28th, by the President, Levi Reed of Roxbury. Prayer by Rev. Mr. Pike of Dorchester. Records of last meeting read and approved. Financial report accepted. The several business committees were appointed.

The Association then listened to a lecture from Simon Barrows, Esq., of Dorchester. Subject—"What can be done at home, and what at school, to interest the scholar in his studies?" The lecturer commenced by quoting the advice of the author of Waverley on teaching. "As for what people like, care not—be interested and do well." In a good school, the pupils are interested; in a bad, not. Increase of mental power depends on mental training, and all on the degree of interest the pupil takes. The first inquiry should be,—Is the scholar interested? Fixing his position and eyes will not control his mind. Rewards and punishments may do much, but their necessity is removed when the scholar takes a real interest in his studies. The teacher should entirely control his school. Parents should not interfere. The speaker then stated what could be done at home and at school to create this interest on the part of the scholar.

First, at home. He must be taught to obey, to respect superiors, to appreciate the efforts made for him at school. He will then rarely lack interest. Few scholars are strictly obedient. Telling the child to do what he likes, is not sufficient test of obedience. To do his duty because it is right is the only real ground of merit. Never *pay* children for doing their duty. Regard the mind at first as a blank; give it a right tendency at the outset, while tender—we may mould it as a young plant. Our influences must be varied to suit circumstances. Contrast to his mind knowledge and ignorance, civilized with savage life. Talk to him of the early events in the lives of great men. Show him that much depends on himself. There must not be apathy at home. Much depends on the parents' standard. The child should be in his place punctually, should be furnished with the books required by the teacher.

Secondly, at school. The teacher must have a system, but it *must change* with circumstances. A teacher may succeed in *one school* and fail in another, from the want of skill in *adapting his discipline and instruction* to circumstances. He must pre-

serve order everywhere. He must make the school-room pleasant to the scholar ; be frank and affable ; familiar, yet with a dignity that the pupil shall respect. He should teach his pupil to respect superiors, be kind, gentle, and polite to schoolmates ; to restrain that disagreeable boldness so apparent in some schools. The scholar should be trusted. Teachers might leave their schools for an hour without a monitor, if they would accustom themselves to rely on their pupils' sense of right. Children cannot be trusted because they are not educated to it. They expect to be watched. Scholars should be taught to apply knowledge in practice ; should be kept constantly employed. The teacher should be accessible, ready to explain ; should distinguish between discouragement from fatigue, and inability. Finally, morality must be attended to ; the teacher must carefully keep profanity and obscenity from his pupils. The infant tendrils must receive proper direction while young and susceptible. There is a period when they become fixed, and we cannot change them.

Adjourned till 2 o'clock.

Afternoon session. The committee on nomination reported, for President, Levi Reed of Roxbury ; for Vice-Presidents, George Newcomb of Quincy, Seth Littlefield of Boston, Simon Barrows of Dorchester ; for Recording Secretary, Charles J. Capen of Dedham ; for Treasurer, Isaac Swan of Dorchester ; for Counsellors, Levi Dodge and Abner Alden of Roxbury, Charles Cummings of Quincy, and Daniel B. Wheeler of Milton ; who were all unanimously chosen. On motion of Mr. Kimball of Needham, the question, "Ought the business of teaching to be a distinct profession in the community ?" was taken up. Messrs. Newcomb, Barrows, and Hayden, took part in the discussion. At 3 o'clock voted to lay the subject on the table. Voted that all present be requested to take part in the discussion. Prof. Russell delivered a lecture on the subject of Elocution. There was a tendency among us to devote too much time to other studies. Arithmetic in New England is more valued than any other branch ; there being no part of the world where schools are more proficient in that branch. Reading should be considered of paramount importance, as being the foundation of all other branches. It is the embodying of sentiment ; is not limited to the mere culture of the voice ; implies a study of the thought. On humbler ground, it claims a liberal share of attention as the source through which the child gets most of his ideas. The Bible should be a class book in teaching reading. It is valuable for its ancient *history and Geography*. No book suffers more from bad reading. *The lecturer considered Dr. Rush's theory the best, though somewhat deficient.* To teach properly we must have the aid of *principles and rules which are the result of study and investigation.*

We should no more think of the principle of Elocution in reading than of the principles of Music in singing. We must feel the subject and be possessed of it or we cannot read so as to please the ear or satisfy the mind. A sentence should be practised until the sounds fall pleasantly upon the ear. In reading as in singing we wish to know why such a passage produced such an agreeable effect. It is only by reference to principles that we can ascertain the reason.

The lecturer then proceeded to treat of a few points which should be carefully studied in teaching elocution.

After a recess of ten minutes, on motion of Mr. Alden it was voted that Mr. Russell be requested to continue his remarks. Mr. R. then proceeded to illustrate by numerous examples the various styles of reading and the modes of employing the voice in elocution. Questions relating to the subject were proposed by Messrs. Reed of Roxbury, and Thayer of Boston, which were satisfactorily answered by the speaker.

After singing, the meeting adjourned to 8 o'clock, P. M.

At 8 o'clock the Association met at Richmond Hall to hear a lecture from the Rev. Dr. Sears, Secretary of the Board of Education, on the Cultivation of the Imagination. No mere abstract would do justice to this lecture.

Adjourned after singing "Old Hundred."

Tuesday morning. At 9 o'clock meeting opened with prayer by Rev. Dr. Sears. Votes of thanks to the different lecturers. The Association then listened to a lecture from Joshua Bates, Esq., of Boston, on "The requisites for success in teaching." The thanks of the Association voted to the lecturer. Adjourned.

Afternoon session. Met at 2 o'clock. On nomination by the committee appointed for that purpose, Gideon F. Thayer of Boston, Levi Reed of Roxbury, Chas. J. Capen of Dedham, Chas. Cummings of Quincy, and Christopher A. Greene of Milton, were unanimously chosen as delegates to the National Convention of Teachers to be held at Philadelphia, on Wednesday, August 22d.

The subject for discussion which had been laid on the table at a previous session, was called up and further discussed by Messrs. Reed, Alden, Newcomb, and Barrows, and again laid on the table.

On motion of Mr. Reed of Roxbury, voted that the thanks of the Association be presented to the people of this village for their kindness and hospitality.

Wm. B. Fowle, Esq., then delivered a lecture in the form of an allegory, subject, "An ideal state of perfection in teaching and government."

Voted, that the thanks of the Association be presented to the lecturer.

After singing Old Hundred, adjourned to meet in Quincy on the 26th and 27th of December next.

OF REPOSE.

(From the "Modern Painters," by a Graduate of Oxford.)

As opposed to passion, changefulness, or laborious exertion, repose is the especial and separating characteristic of the eternal mind and power; it is the "I am" of the Creator opposed to the "I become" of all creatures; it is the reign alike of the Supreme knowledge which is incapable of surprise, the Supreme power which is incapable of labor, the Supreme volition which is incapable of change; it is the stillness of the beams of the eternal chambers laid upon the variable waters of ministering creatures; and as we saw before that the infinity which was a type of the Divine nature on the one hand, became yet more desirable on the other from its peculiar address to our prison hopes, and to the expectation of an unsatisfied and unaccomplished existence, so the types of this third attribute of the Deity might seem to have been rendered further attractive to mortal instinct, through the infliction upon a fallen creature of a curse necessitating a labor once unnatural and still most painful, so that the desire of rest planted in the heart is no sensual nor unworthy one, but a longing for renovation and for escape from a state whose very phase is mere preparation for another equally transitory, to one in which permanence shall have become possible through perception. Hence the great call of Christ to men, that call on which St. Augustine fixed essential expression of Christian hope, is accompanied by the promise of rest; and the death bequest of Christ to men is peace.

Repose, as it is expressed in material things, is either a simple appearance of permanence and quietness, as in the massy forms of a mountain or rock, accompanied by the lulling effect of all mighty sight and sound, which all feel and none define, (it would be less sacred if more explicable,) or else it is repose proper, the rest of things in which there is vitality or capability of motion actual or imagined; and with respect to these the expression of repose is greater in proportion to the amount and sublimity of the action which is not taking place, as well as to the intensity of the negation of it. But that which in lifeless things ennobles them by seeming to indicate life, ennobles higher creatures by indicating the exaltation of their earthly vitality into a Divine vitality; and raising the life of sense into the life of Faith — faith, whether we receive it in the sense of adherence to resolution, obedience to law, regardfulness of promise, in which from all time it has *been the tool as the shield of the true being and life of man, or in the still higher sense of truthfulness in the presence, kindness, and word of God; in which form it has been exhibited under*

the Christian dispensation. For whether in one or other form, whether the faithfulness of men whose path is chosen and portion fixed, in the following and receiving of that path and portion, as in the Thermopylæ camp ; or the happier faithfulness of children in the good giving of their Father, and of subjects in the conduct of their king, as in the "Stand still and see the salvation of God" of the Red Sea shore, there is rest and peacefulness, the "standing still" in both, the quietness of action determined, of spirit unalarmed, of expectation unimpatient ; beautiful, even when based only as of old on the self-command and self-possession, the persistent dignity or the uncalculating love of the creature,* but more beautiful yet when the test is one of humility instead of pride, and the trust no more in the resolution we have taken, but in the hand we hold.

Hence I think that there is no desire more intense or more exalted than that which exists in all rightly disciplined minds for the evidences of repose in external signs, and what I cautiously said respecting infinity, I say fearlessly respecting repose, that no work of art can be great without it, and that all art is great in proportion to the appearance of it. It is the most unfailing test of beauty, whether of matter or of motion, nothing can be ignoble that possesses it, nothing right which has it not, and in strict proportion to its appearance in the work is the majesty of mind to be inferred in the artificer. Without regard to other qualities, we may look to this for our evidence, and by the search of this alone we may be led to the rejection of all that is base, the accepting of all that is good and great, for the paths of wisdom are all peace. We shall see by this light three colossal images standing up side by side, looming in their great rest of spirituality above the whole world horizon, Phidias, Michael Angelo, and Dante ; and then, separated from their great religious thrones only by less fulness and earnestness of Faith, Homer and Shakspeare ; and from these we may go down step by step among the mighty men of every age, securely and certainly observant of diminished lustre in every appearance of restlessness and effort, until the last trace of true inspiration vanishes in the tottering affectations or the tortured insanities of modern times. There is no act, no pursuit, whatsoever, but its results may be classed by this test alone ; everything of evil is betrayed and winnowed away by it, glitter and confusion and glare of color, inconsistency or absence of thought, forced ex-

* "The universal instinct of repose,
The longing for confirmed tranquillity
Inward and outward, humble, yet sublime.
The life where hope and memory are as one.
Earth quiet and unchanged ; the human soul
Consistent in self rule ; and heaven revealed
To meditation, in that quietness." — WORDSWORTH.

pression, evil choice of subject, over accumulation of materials, whether in painting or literature, the shallow and unreflecting nothingness of the English schools of art, the strained and disgusting horrors of the French, the distorted feverishness of the German: — pretence, over decoration, over division of parts in architecture, and again in music, in acting, in dancing, in whatsoever act, great or mean, there are yet degrees of greatness or meanness entirely dependent on this single quality of repose.

QUERE.

It is sometimes said that there is no sex in the mind, that circumstances make the only difference in the intellectual developments of men and women, and that, therefore, the course of study should be the same for both. Now, if a person should undertake to teach a certain amount of abstract mathematics to a class of ten, and a certain amount of grammar and rhetoric, including the committing to memory of a given number of pages of Milton, to another class of the same number, the whole twenty to be half males and half females, and taken promiscuously, but with the privilege of separating the sexes and assigning the subjects or not, the results to be tested by a close scrutiny into the principles involved, would he separate the sexes or not? and if so, to which would he assign the mathematics?

PRACTICAL ILLUSTRATION. — A gentleman, not long since, took up an apple to show a niece, sixteen years of age, who had studied Geography for several years, something about the shape and motion of the earth. She looked at him a few minutes, and said with much earnestness, "Why, uncle, you don't really mean to say that the earth turns round—do you?" He replied, "But did you not learn that several years ago?" "Yes, sir," she replied, "I *learned* it, but I never *knew* it before." Now it is obvious, that this young lady had been laboring several years on the subject of Geography, and groping in almost total darkness, because some kind friend did not show her, at the outset, by some familiar illustration, that the earth really turned round. — *Annals of Education*.

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PROFESSIONAL OBLIGATIONS AND ADVANCEMENT.

No man should feel that he lives for himself alone, but it should be the determination of every one so to live that the world may be the better through his instrumentality. For the use we make of the talents we possess, whether one, two, or five, we must give an account. And while it is true that the responsibilities of every person are great, it is equally true that those responsibilities are increased by every new relation that may be assumed. When an individual makes choice of a profession he at once increases his duties and his accountabilities. Previously his obligations were only of a general nature; now they are no less general, but, at the same time they are more particular. He now owes no less to all, and much more to a newly assumed relation. When a person enters the teacher's profession he takes upon himself responsibilities of an almost overwhelming nature; responsibilities which, rightly met, will raise him in the scale of usefulness, and, in the end, secure to him Heaven's blessing.

It is probably true that the rank and power of any profession will be very much what those engaged in it may determine to have them. We may infer this from observing the different degrees of honor and respect which are attached to the same profession in different places.

But, by some it is urged, that the profession of the teacher is an *exception* to this ground. "The schoolmaster," it may be said, "is often abused in public and in private; he is treated as a being of no rights and as deserving of none; he is censured without cause, tried without a hearing, condemned without reason, and executed because he is nothing but — a schoolmaster."

Individual instances, the result of peculiar circumstances, may warrant such remarks, but as a whole — all things considered — we contend that the profession of Teaching, equal in true importance and dignity to any other, will, under like favorable conditions, become alike honorable and honored.

Many engage in the business of teaching without any proper qualification, and merely for a brief period of time. In this respect it is unlike either of the other professions. In order to engage in the practice of the law or of medicine it is not only required that the candidate shall have devoted time to a proper preparation, but it is also expected that he will devote himself to the interests of the profession he seeks to enter. But with teaching the case is different, and any one may engage in that who will undergo a certain formal examination which is, often, as indefinite and irrelevant as might be desired; and if one is lucky enough to have a friend or relative "at court," in the capacity of School Committee, he may be invested with the title and authority of a "full grown" schoolmaster, though his employment, for years previous to the day of his appointment, may have been of the most menial nature.

Hence it frequently happens that the mechanic or farmer turns pedagogue during a term in order to eke out a year's employment, or replenish an empty pocket. However successful such may be in gaining the peculiar object of their engagement, it is undoubtedly true that, in most cases, the loss to the public is fearful indeed. Now this is a crying evil; for these temporary teachers, these "wandering quacks" do much to give character to our profession, or rather they often cause it to be most shamefully caricatured. But it is true that the individuals alluded to often find favor more than others who are really deserving. We have sometimes been at a loss to account for the doings of some committees in respect to the employment of teachers. Perhaps, however, they base their actions upon the Scriptures, which say that "it is more blessed to give than to receive," and also command "to return good for evil." Certain it is that they give without receiving an equivalent, and if money is good they surely render good for evil. However this may be, so long as access to the teacher's profession shall be so easy and unguarded, just so long will there be ground for depressing the profession. The same course would have the same or a worse effect, on either of the other professions. The very fact of engagement in a pursuit for a brief and limited period will forbid the attainment of excellence therein. For one to honor any employment and elevate himself in it, it is essential that he engage in it with all his energies, and that he bestow labor "hard and unremitting" upon the peculiar duties of his calling.

While, therefore, we admit that, so long as the present state

of things shall exist respecting the employment of teachers, a degree of disrespect and want of confidence may sometimes be attached to the profession, we at the same time contend that *permanent teachers*, those in reality who should constitute the profession, may *receive* as well as *merit* a proper degree of respect and confidence. It will be our purpose to allude to some of the particulars in which we may advance the true interests of our profession.

I. *We must seek to secure individual and personal improvement and advancement.*

By this we do not mean that we must aim at personal exaltation from selfish motives, but that our lives and actions, our diligence and growth in knowledge, must be such that we shall be truly and honorably elevated by them. It is the duty of every man who enters either of the public professions, to do all in his power to improve and adorn his chosen vocation, so that it may be the better for his having entered it. But, while self-improvement and self-devotion are essential to professional advancement, the former should never be made paramount to the latter, nor should the individual ever become so engrossed with selfish considerations and motives, as to be regardless of those higher and nobler springs of action which emanate from an earnest and sincere desire to be useful to the public, and which result in promoting the general influence and usefulness of the profession he has adopted. If, then, a teacher would become eminently successful or useful, he must strive, in every suitable manner, to increase his qualifications and extend his knowledge. He must not only study books, but he must study nature and be a close observer of the workings of men and things. He must not become a mere "book worm," one of those characters who transfer the contents of volumes to their own heads and do no more, but he must study to gain knowledge, and with it an ability to impart it to others. Above all he should possess a good degree of common-sense, which will enable him to say and do things in a suitable and intelligible way. He should also possess a pleasing and familiar mode of imparting to others, so that while he gives instruction he may also inspire his pupils with a strong desire to possess knowledge, and incite them to patient and persevering application for its attainment. That instructor through whose instrumentality children are trained up and exalted to stations of usefulness and honor, will be, *by them*, exalted to an elevation almost enviable, so true is it that the faithful and efficient teacher reproduces, as it were, himself in his pupils, inasmuch as their lives "shadow forth" the substance of his labors. Surely, if the devoted teacher does not receive the immediate reward due his services, the rising generation will, when risen, be living and

powerful witnesses and monuments of his real worth and goodness. But we will proceed to specify one or two particulars by which teachers may improve themselves and advance the interests of their profession.

1. By reading educational works.

By this we do not mean that a teacher should read all works pertaining to school matters with the feeling that everything that has been written has been wisely written and may be usefully followed. In relation to education as in other matters some have written much, whose valuable achievements and practical knowledge have been limited indeed. Many who are quite ready to advance theories and set them forth in an attractive style are wholly incompetent to take the first step in practice; so much easier is it to say how and what shall be done than it is to take hold and do. While, therefore, we would recommend the perusal of educational works as a means of self-improvement and professional advancement, we would also urge that one read, with his mind awake and his senses active, that he may distinguish the wheat from the chaff, the practicable and useful from the impracticable and useless. A discerning and discriminating mind may obtain many valuable hints from almost any work, though its author may not have been possessed of sufficient ability or judgment to keep school a single hour.

2. *By visiting schools.*

The benefits derived by a teacher from occasional visits to the schools of others are neither few nor small. No two teachers are precisely alike in their modes of discipline or methods of instruction, nor is it desirable that they should be so. While with *all* some excellence may be found, we can hardly expect to find in *any one* that rare combination of excellences which will entitle him to the epithet of *perfect*.

To visit the schools of others with profit one should possess a candid and teachable spirit. He must not feel that he has already attained the mark of perfection, but that with all the aids at his command he can only hope for a nearer approximation. Conscious though he may be that he possesses many qualities of importance to an instructor, he must at the same time readily admit that others may possess the same, and, perhaps, some that he does not possess. However skilful and successful a teacher may be, it will rarely happen that he can find a school in which he can spend a half-day without profit. If he shall see nothing worthy of close imitation, he may witness exercises which shall abound in suggestive hints. He may, even as a spectator, observe errors in a new and peculiar light which have existed in *his own school*, as it were unnoticed, for a long period, so true is *it that the same thing may make a different impression when surrounded by a different combination of circumstances or viewed*

from a different position. Faults may exist, and do exist in most schools, which have been formed so gradually and imperceptibly, that their existence is hardly known. A visit to another school, in which the same fault may exist and in no greater degree, will present an aspect entirely new, and lead the visitor to a more watchful supervision over his own flock.

But in order that these visits may result in good, they should be made and received in the spirit of perfect kindness and frankness. If a brother teacher calls at my school in order to benefit himself, he will wish to have me pursue my own course and allow him to be present merely as a spectator, that, if possible, he may profit from any merits I may possess or be made more self-watchful and careful by witnessing my errors. If he is a benevolent man and wishes to *do* good as well as to *receive* good, he will, in a kindly way, allude to any defects he may notice and make any suggestions which he may think for my good. In this way each may confer and receive benefit.

3. Another mode in which the interests of the profession may be promoted is that of united action through the medium of Teachers' Meetings and Associations.

The true dignity and highest usefulness of any profession demand that its members shall take an active and leading part in all its operations. While, then, we would recommend the establishment and support of Teachers' Associations as an important means of individual and professional advancement, we would earnestly urge upon every one to contribute something towards promoting the objects of such associations. Though the long and peculiar experience of some may more fully qualify them to interest and instruct those of a more limited experience, it is nevertheless true, that *every* one may do *something* for the general good, and this something all should aim to do. The results of each teacher's experience and observation may possess much of interest and profit to all.

But while at such meetings we may listen with interest to the various experiences which may be related, we must also listen with cautious prudence, for experiences often help to prove widely different results. One man may tell you of certain difficulties which he has encountered and overcome by certain processes, while another has done the same by very different means. One will tell how completely and admirably he has subdued and controlled turbulence by continued kindness, and another may cite similar cases in his own experience and tell you that after continued kindness had proved like "water spilled upon the ground," the administration of severe punishment had effected the most desirable and pleasing results. Now which shall the young and inexperienced teacher regard as the course to pursue. In reply we would say, pursue neither, exclusively. With some pupils

and under some circumstances one course may be preferable, while a change of circumstances would render it far otherwise. Therefore, we would not only urge that one should listen with interest to all that may be said, but also that he should listen with discrimination and caution, and that he should never attempt to apply to practice what he shall hear, only so far as a similarity in circumstances shall warrant such application. In listening to the experience and wisdom of others, he must not divest himself of all individuality and become a mere "passive recipient" or a "willing tool." His own views and plans may become modified by the views and plans of those who are older, but he must never adopt, as a whole, the modes of such, unless he is convinced that there is a very exact resemblance not only on the part of himself and his prototype, but also of the two schools under consideration.

But we would urge, as another means of professional advancement, that teachers in the same town, or city, cultivate each other's acquaintance and hold occasional meetings for the discussion of subjects of a common interest. Such meetings will do much toward promoting that sympathy and kindly feeling which should exist between members of the same profession, and will also afford opportunities for imparting and receiving instruction.

We feel that if any class of men should be united as in a common brotherhood, that none more need the aids of such union than teachers. Let each one, then, feel that by every valuable hint he may impart to others, as well as by every aid he may receive from others, he will be doing something to raise himself and his profession in the scale of usefulness and honor. Let all labor, singly and unitedly, to remove obstacles, dispel prejudices, enlighten the community, and cause the profession to take and sustain an elevation to which its true importance entitles it, and then the extent of its influence will be unbounded, the amount of its usefulness unsurpassed and, perhaps, unequalled. A share of the work belongs to each, the *blessings* resulting therefrom to the world.

II. *A more particular acquaintance with the every day affairs of the community will tend to promote personal and professional advancement.*

The remark is frequently made that teachers are seclusive in their habits, exclusive in their views, and sensitive in their feelings; they are not sufficiently familiar with the world and its operations as existing around them. "Mr. B——," it is said, "would make a most excellent and efficient teacher if he would only mingle more with the people and acquire more accurate knowledge of human nature." Now, it must be confessed, that in many instances there is truth in the observation. To do well in the world and exert the greatest amount of usefulness, a

teacher must possess considerable acquaintance with matters and things around him. He should know something of the business community, with its tricks and deceptions, that he may impart to his pupils a suitable degree of cautious prudence to prepare them properly to encounter the temptations and the treacherous devices with which they will surely meet when they become busy actors on the stage of life. He should possess a knowledge of the manners and customs of society and the rules of etiquette and propriety, that his own conversation and deportment, improved thereby, may have a happy influence over the minds of his pupils and aid them in becoming useful and agreeable members of the community. He should be familiar with the various civil, religious, literary, and benevolent movements of the world, that he may the better discharge his duties and secure the higher respect of those with whom and for whom he labors.

"But," say some, "while we admit the truth and feel the importance of what you say, we still feel that the present situation of the teacher debars him from the privileges and advantages alluded to." This is too true. So large a part of a teacher's time and energies are engrossed by the peculiar cares and exercises of the school-room, and the nature of his labors are such, that he is unfitted to spend the few leisure hours he may have, profitably, by participating in the common concerns or amusements of the day. He may, every morning, resolve upon certain plans of operation for the hours of evening, but the care and air of the schoolroom are sure so to prostrate and exhaust him as to incapacitate him from engaging *heartily* in anything but — *rest*.

But, aside from this, a vast majority of teachers cannot *afford* to participate, respectably, in the social, literary, benevolent, or civil operations of the day. If they are young men, just entering the profession, they will find it no easy matter to keep soul and body from separation, on the limited income received, and if they may have a rising family dependent upon them for support, they must abandon all thoughts of rising themselves, lest their families should rise up and remind them of what a certain ancient book says of such as neglect to provide for those of their own household. But we will only add that teachers must labor patiently in "every good way and work," — labor, it may be, in hope of a "better time coming," — a time which their efforts may hasten, — a time which will honor and reward them and bless the community.

The Board of Education in Syracuse, New York, have adopted a resolution that no man who uses tobacco or alcoholic drinks, shall be employed as a teacher, and the common council have formally ratified it.

HINTS ON SCHOOL GOVERNMENT.

An Essay written by a Female Teacher and read before the Essex County Teachers' Association.

WHEN the mother of Washington was asked respecting the education of her son, she replied, she had taught him to *obey*. In saying this, she did not merely state a fact, she did not merely give her own method of training her son and preparing him for the duties, which, unforeseen by her, afterwards devolved upon him, but she stated a general principle ; — one which lies at the foundation of all true government and to which teachers should give heed. It is our duty as such to prepare boys and girls to become men and women ; to help them to be *true* men and women ; to educate boys who are to become governors of the nation, and girls who are to become mothers of future statesmen and rulers ; and in order that these may, each in their turn rule wisely, they must *learn to obey*.

This is the first and most important lesson the child can be taught. Instinct will lead it to seek for food, to cling to those who give it protection and nourishment ; to express by natural signs not to be mistaken, grief, pain, or terror, and to oppose some form of resistance to that which causes any important sensation, or succumb to a force which it is unable to resist ; but it does not ever lead them to submit their own will to any other will. This must and should be taught by those to whom is given the important and responsible duty to control and guide that delicate but omnipotent lever. Yet how seldom is this done, until the will, having no self-regulating power, has become habitually either impotent or wavering, or headstrong and obstinate. Not unfrequently is this first great lesson left to be learned in the schoolroom ; and it is of the *highest importance*, that we see to it that *it is learned there*.

Perhaps some will say, "Very well, we all know that children must obey, but how is submission to be secured in the best manner, or in other words, how are we to inspire our children with the true spirit of obedience ?"

Here lies the difficulty. It is comparatively easy to maintain an unlimited despotism in the schoolroom — to have an almost breathless silence and to hear recitations verbatim, the very punctuation of which shall not vary from the text-book. This may be obtained, and with all this there may be operative at the same time in the same room the thousand strange contrivances which inventive children put in operation for the evasion of the *spirit of the law*.

We may by the exercise of a resolute will compel children to do all that can be done by the most perfect outward obe-

dience. This is *something, it is much*; but if it is all, ours will not be a good government, nor will children under such government ever learn the spirit of obedience. We might thus educate fit subjects for an unlimited monarchy, but such is not the best training for the subjects, legislators, and executors of republican laws.

We must possess the most resolute will. If we are deficient in this, we must at once acquire it. We *must* and we *may* acquire it. Strength of will, like the strength of any other faculty physical or intellectual, may be acquired by the right use and exercise of the faculty. This is our first duty and we must not shrink from its performance; hesitation will be failure — indecision on our part will decide against us and against the peace and wellbeing of those who are committed to our guidance.

We must *expect* implicit, unquestioning obedience. This should be settled as a principle. If the child feels that there is any doubt about his submission, and he will *be sure* to feel it if the teacher is not firmly persuaded in his own mind — for there is a mesmerism in the voice and manner of the teacher more effective than words, and which can never be mistaken, — if the child becomes conscious of any such doubt, he will not render prompt and willing obedience; or if the duty of submission be an open question, instead of a fixed law, the child will be anxious to discuss it in every point. This should never be. Scholars should have such perfect confidence in a teacher as to be ready to do *any thing* which that teacher should command; and in order to obtain this confidence we must be sure that our requirements are just, that our commands are such as *should* be obeyed. We may safely, and with advantage, often explain the reasons of our commands. We *should* often do so, that the principles of just government may be clearly understood, but never as a condition of their fulfilment.

Children have a quick and nice sense of justice; and when a scholar has learned that his teacher is just, that he is influenced by no motives of policy, that in all his dealings he is governed by the strictest principle, that in humble imitation of Perfect Justice, with the pure he will show himself pure and with the froward he will show himself froward, having "no respect to persons" — when a teacher has by his uniform conduct impressed this lesson on the mind of a child, he has obtained an influence which nothing else could give him, and he will be enabled to exert a power which could be acquired in no other way.

The primal cause of all good government lies *in the teacher*. We may bring in many aids and means in the form of rewards and punishments, but a government based on these has not a *true foundation*. If respect and love are not, in general, the *controlling power* in a school, that school is not one of the best.

though the scholars may receive thorough instruction in all branches of knowledge, and perform their duties with the regularity and silence of the most beautiful mechanism.

In the use of rewards and punishments much discretion is needed. No definite rule can be given, so different are the dispositions of children and so various the circumstances connected with offences of the same nature. Deciding according to the best of our ability, we must be indifferent to the praise or censure of others, and willing, if need be, to incur the reproach of favoritism, by following the dictates of our own best judgment, if we believe that the highest good of our pupils requires that the same offence, in different scholars, should receive different degrees of punishment. Many an act of injustice has been committed in aiming at impartiality, many a wound which required healing has been probed until it became incurable. An even-handed justice does not require that all should receive the same treatment; and in seeking to know our duty, we must not be unmindful of the lessons of the Great Teacher, who taught us that it is the *rain* and the *sunshine* that fall *alike* upon the evil and the good, but that it is of those to whom much is given that much will be required; and that while some are beaten with many stripes, others, for the same offence, will be beaten with few stripes.

Each case of reward and punishment should be brought to the conscience of the teacher for trial, and receive sentence from his unbiassed judgment; and every offence of the scholar should be presented to him in such a light, that his own conscience would bring in the verdict guilty, although the teacher must necessarily execute the sentence of punishment.

In the infliction of any penalty our sole motive should be to promote the highest good of the suffering individual. We should never punish one scholar as a warning to others, although our doing so would not fail to have that effect; yet we should most carefully avoid the intrusion of any such motive, or we may be led into an act of injustice which will make an impression, never to be effaced, and which, if we could know all the pain, if not injury it had caused, we would gladly endure any suffering to undo.

We must beware of threatening. No practice can be more disagreeable in itself and more pernicious in its consequences. It has all the bad effects of frequent punishment, while it also leads to irresolution and impairs the confidence of the children. For if we are accustomed to the utterance of frequent threats, we shall find our memory not always prompt to suggest the *execution*; while children, who receive a much more vivid impression from them than is left on our own mind, will not so easily *forget them*, and will attribute the failure of the merited punish-

ment, either to an attempt at deception, or to a weak indulgence, which they will not fail to take advantage of in future.

Some one has said, "He that would 'train up a child in the way he should go,' must go in the way he would train up the child." It would be well for us to remember this. To whatever moral excellence or intellectual attainment we would incite our pupils, we must strive to reach. If we would raise them it is necessary that we should stand on high ground. Whatever is "lovely or of good report" must be made our own; whatever weakness or sin would cripple our powers or darken the light which should radiate from the spirituality of our hearts and the purity of our lives, we must struggle against and overcome. The *influence* we exert will be determined by what we *are*. If we would exert a pure and beneficent influence we must *keep our own hearts "with all diligence."* If we would maintain a healthful and true government, we must render unhesitating and glad obedience to the perfect law of Duty.

COMMON SCHOOL EDUCATION.

THE leading elements of a common school education, then, are three, viz.: A degree of positive knowledge, intellectual ability, and moral principle. These are all contemplated as the ends of popular instruction in the Constitution and Laws of this State. They have from the beginning always been regarded as essential to the idea of a New England free school. Reading, Writing and Arithmetic, and, more or less, Grammar and Geography, have been taught wherever our system of Common School education has prevailed. In addition to this amount of positive acquisition, and in immediate connection with it, it has been a primary object, also, to bring out and exercise the faculties of the young—to improve the senses, the imagination, and the reason—to develop the principle of thought—to render the individual capable of efficient, continuous mental action—and thus to lay a foundation for future acquisitions, and for every variety of enterprise or effort, which life may call for.

This power it has been more and more the object to develop, as the general system has been improved. Books and methods of instruction have been introduced with more particular reference to it; and the attention of the teacher more directed to it in the various exercises of the school. Indeed, it is so *obviously a higher end of education than any amount of mere acquisition, that we wonder it has not been still more an object in all primary*

instruction. Without quickness and activity of mind, what are all the resources of knowledge? With these traits, what needful knowledge can ever long be wanting to a man? Above all, more than bare acquisition and the power to acquire, together, over and above all intellectual ability or intellectual furniture, it has been the custom of the Pilgrims and their descendants to regard moral and religious character. The catechism has, indeed, been laid aside, the Bible itself has sometimes for various reasons been disused as a school book; but it has never been true, to any great extent, that New England has discountenanced moral and religious instruction in her schools. Within a few years the tendency has been strong to attach increased importance to this element of school education. The feeling is becoming prevalent that the fathers were right in assigning to it the first and the last place; and that, although the public school is not the place for sectarian books or sectarian influence, it is, emphatically, the place to hold up to the eye of youth the great distinctions of right and wrong, to inculcate the moral duties, to teach the future men of the country to fear God, to love their country, and to do good, as they have opportunity, to all men. We cannot but see, that a human creature, without a conscience, a man without a heart, is the most dangerous of animals. We cannot but feel that one spark of true love is worth more than all learning. Justice, temperance, industry, fidelity, truth, charity, forgiveness, piety — who does not know, who does not bear witness, in his heart of hearts, that these are the chief means to the chief end of man? Mere intellect is a blind giant. In its sublimest forms, it is an iceberg, reflecting, it may be, the colors of a summer's sky, but freezing to itself whatever it touches, and burying human hopes every time it moves upon the sea of life.

To this New England education we owe our New England character. That character could hardly have been formed anywhere else. It required the freedom of our civil institutions and the discipline of our Schools. And by these, in connection with the pulpit, it has been produced. The personal independence, the ingenuity, the versatility of mind, the enterprise, forecast, economy, industry, the general good management and virtuous, patriotic sentiment of this part of the country are to be ascribed, in great part, to the early education for which it has been our policy to make public provision, as soon and as universally as provision could be made for anything. And if this comparatively small and sterile portion of the Republic is to maintain its relative importance and exert its long enjoyed influence in the country, it is manifest, I think, that it can be done *only by preserving our original preëminence in mental and moral cultivation.* Of the territory of the Union we occupy but little *the whole of New England is but a hand-breadth on the map;*

in physical resources we fall behind the later settled States. Our only chance for importance and weight in the confederacy is from our mental power — our intelligent industry — our moral production. An extensive territory is not necessary to political power or national greatness. Athens and England are examples of the smallest countries exerting a wide influence; less in physical extent than some of the States of this Union, and yet occupying more space in the history of human civilization than many of the unwieldy empires of the east; comprising within their narrow territory a greater amount of intelligent rational existence.

It seems to be the destiny of New England to produce mind. Men, men and women, are to be our jewels. The energy, the enterprise, the patriotism, the virtues of our population must constitute our chief title to regard in the future history of the country. The mines we are invited to work are moral; the diamonds we are to dig for are diamonds of the mind.

He does something for the public weal who contrives to make two spears of grass to grow where but one grew before; but he does vastly more, who awakens two rational ideas where there was but one before. The greatest benefactors of the State are those who do most to bring into useful action the mind that sleeps among our hills, and to feed with living truths and precious hopes the capacious hearts that beat in the bosoms of our sons and daughters.

The great question for us to agitate is not ultimately a question of tariff, of slavery, of the acquisition or the loss of territory — it is rather that of the improvement or the neglect of our own children. The true society is made as Nature makes a tree — not by moulding it into shape, as a woman works wax flowers with her fingers, but by starting with a living germ, and nursing it in the sun and the rains, till by its own internal energy it shoots up its giant trunk, throws abroad its sinewy limbs, weaves its graceful foliage, and puts on its summer glories. Legislators and Constitutions are not to be depended on to make a prosperous and happy people. They are instruments — instruments of good or of evil — of great power and importance; but their influence is mostly negative; at the best they rather prevent evil than effect good; they remove obstacles, and hinder the members of society from mutual interference and collision; they, also, serve to concentrate the public energies and systematize the action of the people and thus exert more or less of important positive good influence. Still, much as they accomplish in this way, and essential, as they undoubtedly are, to the welfare of men, they constitute, after all, but a fraction of that living energy on which the immense amount of good enjoyed by us depends.

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the cause of it. It is, in no small degree, the exterior form, which, for certain useful purposes, the spirit of a community assumes. It is emphatically so of a free Government. So that, if we would improve or perpetuate the government itself, we must first prepare the people for it — nothing permanent can be done, but through them. And much more, as to all those other objects, comprised in what we call the public weal, must we look for progress and success to the increase of popular intelligence, general industry, and social and private virtue. The main springs of national greatness are in the individual heart. The sentiments of the masses of society, their ruling passions, their personal tastes and habits, these are the fountains of public prosperity or public misfortune. Our great hope for the country, for ourselves and our children, in all coming time is, therefore, in the personal character which our Institutions and our exertions are made, under the smiles of a gracious Providence, to develop in the successive generations destined to experience the fortunes of this country. If we be ourselves the right sort of men, and train up the right sort of men to take our places, when in our turn we are called to follow the fathers to their final home, the Country will be safe ; the Government will be good enough ; the right parties will be in power ; wise Laws, useful Arts, a prosperous industry, and a happy community will continue to adorn this latest, sweetest dwelling-place of man so long as the sun shall animate its valleys or the moon sleep upon its hills. — *Prof. Haddock.*

A CLASSICAL REBUKE.

ONE evening, a short time since, Professor Wines advertised a gratuitous lecture at Newark, on the theory of the government. At the hour of commencement, the audience being very small, the Professor administered the following neat, classical, and pungent rebuke.

“ Plato, when delivering lectures in Athens, sometimes had Aristotle for his only hearer ; on which occasion he was accustomed to proceed with his lecture as usual, remarking that when he had Aristotle for a hearer, he had the better half of Athens. On the same principle, I may congratulate myself on my audience this evening.”

It is a fact, that many of the best standard productions were delivered to almost empty halls. When Handel was alive, many of his pieces were performed before very thin audiences. On such occasions, the great musician used good humoredly to observe, “ never mind ; the music will sound all the better.”

EARNESTNESS.

ROGER S. HOWARD, ESQ., a judicious and efficient friend of popular education, and now one of the county superintendents in Vermont, recently gave a most excellent address before the Essex County Teachers' Association, on "Earnestness." We have often heard Mr. Howard, and have always been highly pleased with his plain, sensible, and practical views, as well as with the clear and forcible manner in which he presented them, but we never listened to him with so much pleasure as on the occasion above alluded to. He was alive to his subject and discussed it with a degree of earnestness which enchained the attention of a large audience, and gave a high degree of satisfaction. If the county which is honored with Mr. Howard's services does not become fully awake and in earnest in school matters, we shall feel that it is in a state of the profoundest lethargy.

But we did not so much design to speak of Mr. Howard and his lecture, as to make a few remarks upon his subject—EARNESTNESS.

Every intelligent being is under the strongest obligations to be an active, faithful, and earnest being. The very object of his existence demands that he should be so. Placed in a world where sin, ignorance, and misery abound, he is on every hand urged "to do with his might whatever his hands find to do," and nothing short of an earnest devotion of heart and hand to every good work can give one any reasonable, well-grounded assurance that he is wisely acting his part in life. And yet how sad to think that there are so few who engage in life's great duties with anything like earnestness! How sad to feel that with so many the chief desire is "a little more slumber," a little more ease! Living, as we do, in a state which calls for the full action of every talent and every energy, how sad the thought that so many live as though the great end of life was to solve the questions, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?"

If a man would be successful or useful in any situation he must be an earnest, wide-awake man. But in no situation is this so true as in the business of teaching, and in no situation will a deficiency in this respect be so disastrously felt. A teacher is surrounded by young immortals who are constantly receiving impressions from him. Their pliable minds are easily moulded by him, and they will be improved or injured by his every act, word, and look. He cannot move before them without exerting some influence, and if he is a good man, with a soul *alive to the importance of his vocation*, he cannot fail of *accomplishing a glorious work.*

Fellow teachers, let us ask ourselves if we have entered upon the discharge of our responsible duties with a degree of earnestness commensurate with the importance of the great and solemn interests committed to our care. Have we so lived and labored as to convince those under us that it is a great thing to live, and that no one can truly live who does not *earnestly* strive to act well his part in life? Have all our actions, all our works, all our expressions been truthful, sincere, *earnest*? If they have, then have we done something; if they have not, then have we come short of our duty and true usefulness.

If we look at all great achievements, whether for good or ill, we shall find that they have been performed by the persevering efforts of some earnest, determined minds. Indeed, a man can do but little until he works with earnestness. What would Howard, the great philanthropist, have accomplished without earnestness? Napoleon, by his earnestness and perseverance, astonished the world, and Washington, by the same traits, though under wiser and better influences, accomplished wonders, and secured to us blessings the most inestimable. And so it has been with all who have exerted an influence upon the world; and if we who are engaged in the important and interesting business of training the young, will labor with an earnest fidelity, we may be the honored and happy instruments of exerting an influence that shall be for good through all coming time.

If a teacher is really interested in the duties of his profession, he will succeed in awakening a corresponding interest on the part of his pupils and their parents; and when teacher, parents, and pupils are all actuated by a spirit of earnestness in relation to school duties, we may hope to witness progress and improvement of the most gratifying nature.

ENERGY. — Energy is omnipotent. The clouds that surround the houseless boy of to-day are dispersed, and he is invited to a palace. It is the work of energy. The child who is a beggar this moment, in a few years to come may stand forth the admiration of angels. Who has not seen the life-giving power of energy? It makes the wilderness to blossom as the rose; whitens the ocean, navigates our rivers, levels mountains, paves with iron a highway from state to state, and sends thought with the speed of lightning from one extremity of the land to another. Without energy, what is man? — a fool, a clod.

TEXT BOOKS AND RECITATIONS.

IN selecting text books, and in conducting the exercises of the school-room, the teacher is not to regard so much the amount of information communicated, as the amount of talent, of mental energy to be developed by the exercise. Those studies are to be chosen, and that mode of conducting recitations adopted, which will combine the most that is practically and directly useful, with what is best adapted to call into exercise *all* the powers of the mind.

Teachers and authors of text books are very liable to commit the error of cultivating the memory, and sometimes, a mere verbal memory, to the neglect of the other mental faculties. Teachers should ever bear in mind that the knowledge of mere isolated facts is of comparatively little value. Such facts are not so easily committed, or remembered, as others, nor are the mental powers so much cultivated by learning such facts. For example, the pupil is told that the earth is 8,000 miles in diameter, and 25,000 miles in circumference; that its surface contains 200,000,000 of square miles; and he may remember the facts for a short time. But his mind is not necessarily educated by learning such facts, any more than by learning the dimensions of his school-room, or the depth of a snow bank in the school-yard. If, in connection with the earth's dimensions, he is told that the ratio of the diameter to the circumference of all circles, and consequently of globes, is nearly as 8 to 25, and that the superficial content of globes is found by multiplying the diameter by the circumference,—not only is additional and more valuable knowledge imparted, but the original facts are more easily committed to the memory, and the impression is more permanent. Still the memory is almost the only faculty which is cultivated in acquiring such knowledge. You may go farther, and teach the child how to find the superficial and solid contents of any, or all other forms; make him commit and repeat, verbatim, all the rules in Practical Geometry, and after all, do very little to educate him. Besides, these rules are very easily forgotten, and consequently of little practical value, except so far as the memory has been improved by the exercise. Not so, however, with the study of Demonstrative Geometry; for it cannot admit of a doubt that the youth who has learned to *demonstrate intelligently* that one truth, that the superficial content of globes is found by multiplying the diameter by the circumference; or that other truth, that the square of the hypotenuse of a right angled triangle is equivalent to the squares of the two sides, has exercised his faculties more, is better educated by the process, than he who has committed to memory *all the rules for mensuration that were ever published.*

Again. A proper regard to the principle I am endeavoring to establish, will, I think, lead us to reject from our list of text books those geographies, (for example,) whose authors have so kindly furnished such helps to the pupil in learning his map lessons, that he is not required, not *permitted*, even, to exercise his judgment in learning the answers to the questions. I allude to the insertion of the *initial*, or *final* letter of places referred to. For example.

1. What five seas east of Asia? K., O., J., Y., C.
2. What Islands form the Empire of Japan? Jo., Nn., Se., Ku.
3. What cities on or near the Rhone? S., N., E., N.
4. What towns in Spain on the Mediterranean?

To answer the first of the above questions, the pupil must find the names of five seas east of Asia, having the initials K., O., J., Y., and C., respectively. And, having found them once, he need not recur to his map in conning over his lesson a second time, as the initials will generally suggest the name, should he forget it. Thus what ought to be an exercise of the judgment, what should require careful study of the map, becomes merely an exercise of the memory; and in answering the question at recitation, and at reviews, he will frequently associate the answer, not with the situation of places on the map, but with the initials appended to the printed question. The same is true of the second and third questions. The fourth, however, is unlike them; the pupil must find the places, not *three* or *four*, but *all* there are; and if in going over his lesson a second time, a name should have been forgotten, he can recall it only by reference to the map. The above questions are taken from four different geographies in common use, and may serve as fair representatives of the books which contain them.

If I mistake not, a regard to this principle may help settle the often agitated question whether text books in Arithmetic and the higher Mathematics should contain the answers to the problems to be solved. There can, I think, be no doubt that it is not *always* best for the pupil to know the answer to the question before he has solved it; and that no one but the teacher is competent to decide what information the pupil should have in regard to the answer to his question. But if the book contains the answer, the teacher cannot withhold it, if he would. If the book does not contain it, the teacher, when assigning the lesson, or while the class are learning it, will read from the key the answers to as many questions as he knows to be best for them; in some cases giving only an approximation to the answer, in others the *numerator* to the fractional part of a mixed answer, &c., *withholding it, generally*, where the answer can easily be proved to be right or wrong, as is true of most problems in Algebra. Re-

ginners will need more help of the kind to encourage them in their work, than those who have made greater progress. If a class were beginning the multiplication of polynomials in Algebra, for example, I would give them the answer, in full, to several questions; to others only the *number* of terms, telling them how many have positive, and how many have negative signs — or, perchance, read the terms of the answer without reading the signs, &c. Moreover, the information thus given, will be very thankfully received by the pupils. Indeed, the whole matter may be so wisely managed, that the temptation to a clandestine use of the key, of which much complaint is made, may be very much weakened, if not wholly overcome. But I need not pursue this topic farther.

Again. Recitations should be conducted in the manner best adapted to the cultivation of all the mental powers. In recitations in Geography, for example, the drawing of maps is an exceedingly valuable exercise; but it should be done without reference to the map, except as it was studied before coming to recitation. The more important errors may be pointed out by the teacher, and the pupil may correct them by a reference to the Atlas. The figures in Geometry, and the various diagrams in Natural Philosophy, Astronomy, &c., should be required to be drawn, from memory, on the blackboard, as a part of the recitation.

In descriptive Geography, Philosophy, History, &c., it is an excellent exercise for the teacher to dictate to the class the more important words in the lesson to be written on the slate, with a definition to be appended to each word, and to require them to write on the slate an answer to one or more questions in the lesson, under the eye of the teacher. The teacher may, after hearing the recitation, examine the slates, and return them to be corrected. Thus what is often merely an oral memoriter recitation in Geography, or History, becomes, in addition to this, an exercise in drawing, chirography, spelling, defining, punctuation, and composition, for the whole class. The practised eye of the teacher will very rapidly run over the slates, and detect the more important errors.

The teacher should ever esteem it a duty of the highest importance to do what he may to invest his pupils with the *power of fixing the attention*. All else that the pupil may learn will be of little value compared with this; and if he shall succeed in cultivating this faculty, and imparting a high degree of this power, he may consider himself amply repaid for any amount of labor it may have cost him. Hence he should make the cultivation of this faculty a subject of constant study, and conduct all the exercises of the school-room in such a manner as will most conduce to this end.

It is not always easy to secure the undivided attention of the scholars in time of recitation ; they will listen attentively to the remarks of the teacher, but to listen to each other while reciting, so carefully as to notice their errors and omissions, is not so easy. I have found no mode of hearing recitations better adapted to secure the attention of the scholars, and to profit them in every respect, than the following.

The class should have all the time and assistance they need to enable them to learn the lesson assigned, so that no one shall come to the recitation unprepared, except in consequence of his own neglect. The teacher should propound the questions to the scholars, generally, not in any particular order, but promiscuously, stating the question before naming the scholar who is to recite. If any scholar does not understand the question, he will make it known before any one is called to answer. If the scholar called on does not know the question, he is considered as failing, and another is called upon to answer. As a general rule the scholar should be allowed to go through with his answer, right or wrong, without assistance or interruption by either the teacher, or one of the class. If he commits an important error, neither the teacher nor another member of the class should notice it by any outward token whatever ; and the next question may be propounded, just as if the last had been answered correctly. The scholar next called on to answer, will correct the error made by the one who preceded him, if he observed it. If he does not correct it, he also is charged with the error, although he should answer his own question correctly ; — and so on, each scholar being charged with as many errors as he allows to pass uncorrected ; though it may be best to require no scholar to correct more than one error. The teacher all the while remains as much as possible a silent listener, until the recitation is finished ; carefully noticing all the errors. Having thus exhausted the knowledge of the class, as far as time will permit, he will remark upon any error which remains uncorrected ; decide who were right, and who were wrong, among those who differed in their answers ; and give such explanations and additional instruction as the case demands. By conducting the recitation in this way, a strong motive is presented to the scholar to study the lesson carefully before recitation ; to depend on himself, and not on his teacher while reciting ; to watch attentively the whole recitation ; to discriminate between answers nearly, and those which are exactly correct ; and at the close of the recitation to listen with interest to the remarks which the intelligent and faithful teacher will, if left to himself, seldom omit.

Good judgment will be needed in introducing such a mode of conducting a recitation to a class unaccustomed to it ; and it would not be expedient to observe this mode strictly in hearing

recitations upon all subjects, and from pupils in every stage of advancement, but I would recommend as near an approximation to it, as the circumstances will admit.

It is an excellent plan to require the pupils themselves to give illustrations or examples of the principles involved in their recitations. A case in point occurs to me.

A teacher had been speaking to a class of a principle in Astronomy, when one of the boys raised his hand and asked if he should give an example, saying that something happened the other evening which he thought would happily illustrate the principle alluded to. The teacher, after a moment's pause, replied, "No." But immediately addressing the class, said, "Who of you can think of anything you ever saw or might see, that would illustrate the principle we have spoken of?" He waited a few moments, till three fourths of the class had raised their hands, and then called on each to repeat the illustration he had thought of. Twenty illustrations from the teacher could not have done so much towards educating the boys of that class, as the simple exercise I have mentioned. Some of the illustrations thus furnished, will not, of course, be correct; but it will often happen that such imperfect examples are worth more to the class than correct ones would be, for the reason that they furnish occasion for remark by others in the class, and by the teacher, and in this way a better knowledge of the subject is acquired than could be had, if only such examples were presented as a teacher who thoroughly understood the subject would give.

In a word, the teacher and the community should ever remember that nothing worth possessing can be had without labor. The *parent in the nursery*, the *primary school teacher*, indeed, teachers of every grade, should feel not only that the mental and moral discipline of the young is of the highest importance; but that the faculties of the mind cannot be developed but by vigorous exercise, any more than those of the body; that in the former, as well as in the latter case, the child will not acquire strength to go alone by being always carried in the arms of the parent; that, it is not so much what a teacher or parent does for the child, that is to benefit him, but what the child is led to do for himself.

If the principle I have endeavored to establish is correct, then, again, do those mistake who suppose that a correct opinion of a teacher's merits, and of the real improvement of the scholars, can be formed by a visit of a half day at the school-room, on the day of examination or exhibition. The pupils of the most superficial teacher will often make the best appearance on these occasions. He who aims chiefly to prepare his pupils for that examination, as it is called, can, as examinations are too frequently conducted, hardly fail of succeeding in what he has undertaken.

The truth is, a teacher's services can be correctly appreciated only by frequent visits to the school; nor even then can an unpractised eye see what must be seen, in order to form a right judgment of his merits. For the fruit of the labor of the teacher who has in view the pupil's welfare for life, especially of him whose labors regard the life to come as well as the present, will not all be seen by a few casual visits. Under the care of such a teacher, a thousand good influences are in operation, whose results cannot be spread upon a sheet of paper, at the close of the term. The skilful architect who intends to rear a large and substantial structure, will spend much time and labor upon the foundation, which will be almost entirely hidden from the common eye, while the superstructure is being erected. But he who aims to exhibit large and showy results in a short time, can devote little attention to the foundation;—indeed he *need* not; for the structure which he will erect is to be made of the lightest and most showy materials, and, moreover, is intended to stand but a few months, at the longest. Not so the faithful teacher, who feels that he will not have done all his duty when he shall have prepared his pupils for examination at the close of the term; who, while he would think it a duty to gain the approbation of his employers, and secure for himself as large a place in the public esteem as may be, still considers these objects as entirely subordinate to other and higher considerations. He will not often ask himself the question, "How shall I best prepare my pupils to pass a good examination in *this* or *that* book?"—but, "How shall I best qualify them for all the duties of life as long as life shall last?" The one would teach them to do *this* or *that* thing well,—the other would fit them "to act well their part" in every emergency, whether of adverse or prosperous fortune. His grand object is to discipline their minds, to give them strength, activity, efficiency; to cultivate the moral sentiments, that they may be useful members of society, in whatever sphere they may, in providence, be placed. Such a teacher will be careful to cultivate the heart, lest the labor bestowed on the intellect should be worse than lost;—and he will most assiduously cultivate the intellect, that the moral power which has been developed, may produce *great* as well as *good* results. For, however valuable a cultivated mind in a healthful body may be, in his estimation, such a mind in such a body becomes immeasurably more valuable, when directed by correct and well established moral principles. How elevated is the rank of this teacher, compared with him who is just fitting some boys and girls for examination! The latter might make a good superintendent of a puppet show; but he is utterly unfit for the office of teacher,—one called to train immortal minds for their high destiny.—
Rufus Putnam.

EFFECTS OF BAD AIR.

WE do not appreciate the magnitude of the evils produced by breathing frequently, even for a short period at any one time, a vitiated atmosphere, because the ultimate results are remote, and the accumulation of exposures repeated. Besides, the immediate effects may be not only slight, but may apparently disappear on our breathing again a free and pure air, so that we forget to appreciate the temporary inconvenience or suffering, and to refer them to their true cause. How often do we retire at night, perfectly well, and rise in the morning unrefreshed by sleep, with an aching head, a feverish skin, and a sick stomach, without reflecting that those symptoms of a diseased system are the necessary effects of breathing the atmosphere of a chamber, narrow in its dimensions, closed against any fresh supply from without, and not unlikely made still more close by a curtained bed, and exhausted of even its small quantity of oxygen, by a burning fire or lamp? These same causes, a little longer in operation, or a little more active, would produce death as surely, although not as suddenly, as a pan of ignited charcoal in the room. Who has not noticed that the fainting and sickness which so often visit persons, and especially females of delicate health, in crowded churches and lecture-rooms, only occur after the air has become over heated and vitiated, by having been a long time breathed, and that an exposure to the open air generally restores the irregular or suspended circulation of the blood? In the relief and newness of life which we experience on emerging from such places of crowded resort, we forget that the weariness and languor, both of mind and body which we suffered within, were mainly the depressing effects of the imperfectly vitalized blood, and that the relief is simply the renovated life and vigor, which the same blood, purified of its carbon by coming in contact with the oxygen of the air, imparts to the whole system, and especially to the brain. But in spite of our forgetfulness of the cause, or the apparent disappearance of the temporary inconvenience and distress, which should warn us to beware of a repetition of the same offence against the laws of comfort and health, repeated exposures are sure to induce or develop any tendency to disease, especially of a pulmonary or nervous character, in our constitutions, and to undermine slowly the firmest health. Who can look round on a work-shop of fifteen or twenty females, breathing the same unrenewed atmosphere, and sitting pent up, in a position which restrains the free play of the lungs, and not feel, that disease, and in all probability, disease in the form of *that fell destroyer of our fair countrywomen, consumption, will select from among those industrious girls its ill-starred victims?*

The languor, debility, loss of appetite, difficulty of breathing, coughs, distortion of the frame, (fallen away from the roundness natural to youth and health,) nervous irritability, and chronic affections of various kinds, so common among females in factories, even in our own healthy New England, or those who have retired from such factories to their own homes to die, or wear out a dying life all their days, are the natural fruits of an exposure, day after day, to an atmosphere constantly becoming more impure from the vitiated breath of forty or fifty persons, and rendered still more unfit for respiration by dust and minute particles floating in it, tending to irritate the already inflamed and sensitive membrane which incloses the air cells of the lungs. To this exposure in the work-room, should be added the want of cheerful exercise, and innocent recreation in the open air, and the custom of herding together at night, in the small, unventilated sleeping apartments of our factory boarding-houses.

In the school-room the same poisonous process goes on day after day, and if the work is less summary it is in the end more extensively fatal, than in the Black Hole of Calcutta. Every man and woman who received any portion of their early education in the common school, can testify to the narrow dimensions and low ceiling of the school-rooms, and to the discomfort arising from the close, stagnant, offensive atmosphere, which they were obliged to breathe. Who does not remember the comparative freshness and vigor of mind and body, with which the morning's study and recitations were begun, and the languor and weariness of body, the confusion of mind, the dry skin, the flushed cheek, the aching head, the sickening sensations, the unnatural demand for drink, the thousand excuses to get out of doors, which came along in succession as the day advanced, and especially in a winter's afternoon, when the overheated and unrenewed atmosphere had become obvious to every sense? These were nature's signals of distress, and who can forget the delicious sensations with which her holy breath, when admitted on the occasional opening of the door, would visit the brow and face, and be felt all along the revitalized blood, or the newness of life with which nerve, muscle and mind were endued by free exercise in the open air at the recess, and the close of the school? Let any one who is skeptical on this point visit the school of his own district, where his own children are perhaps condemned to a shorter allowance of pure air than the criminals of the state, and he cannot fail to see in the pale and wearied countenances of the pupils, the languor and weariness manifested, especially by the younger children, and exhaustion and irritability of the teacher, a demonstration that the atmosphere of the room is no longer such as the comfort, health, and cheerful labor of both teacher and pupils require. In this way the seeds of disease are sown broadcast

among the young, and especially among teachers of delicate health. "In looking back," says the venerable Dr. Woodbridge, in a communication on school-houses, to the American Institute of Instruction, "upon the languor of fifty years of labor as a teacher, reiterated with many a weary day, I attribute a great portion of it to *mephitic air*; nor can I doubt that it has compelled many worthy and promising teachers to quit the employment. Neither can I doubt, that it has been the *great cause* of their subsequently sickly habits and untimely decease."—*H. Barnard*.

WHAT A TEACHER SHOULD BE.

A TEACHER of youth should be familiar with the branches he is called to teach; but this is not alone sufficient; it is something; united with a happy faculty of instruction and government, it is much. But it is not all there is to be desired in the Guide of the young intellect, the master and companion of the future man. What the teacher is in his general character, his principles of life, his personal habits, his individual objects, his tastes and amusements, his whole bearing and demeanor, has as much to do in forming the spirit and shaping the destiny of his pupils, as his more direct instructions. There is a certain air about a man, or rather a certain spirit in him, which determines, to a great degree, the influence of his whole life. It is not exactly what he knows, or what he says, or what he does; but a peculiar style of character in all these respects—that which makes him one and the same man, everywhere and upon all occasions. If of the right sort, bright, earnest, open, kindly, full of cheerful hopes, and ennobled by reverence for truth and love of goodness, this general character is itself a school—a model for young ambition—a fountain of good thoughts, a silent, insinuating, living stream, nourishing the roots and opening the buds of the spring.

In this character we find the elements of that ENTHUSIASM, without which great things are never done, by any body, in any sphere of life—enthusiasm, (*God in us*), a heavenly, divine spirit, moving us to attempt good ends by manly efforts, and, with an eye fixed on high objects, to labor earnestly and long, with a sturdy heart and a cheerful face.

It is said of Socrates, the greatest master of Ancient Greece, that he saw in a dream, a beautiful white swan flying towards him from the altar of Venus and lighting in his lap. In a little time the bird spread its wings again, and rising into the air, went

up, up, till it disappeared in the clear sky. The next day, while he was relating the dream to his pupils, Aristo came leading to him his son Plato. Socrates fixed his eyes upon the lad, surveyed his broad, high forehead, and looked into his deep, clear eye, and exclaimed, "Behold the swan of my school." He nursed the boy with parental pride and parental hopes; and the swan of his school became the noblest mind in the Literature of his country, and has, perhaps, impressed its influence more sensibly upon the Christian ages, than any other uninspired intellect. When men are found capable of this enthusiastic interest in the education of the young, their price is above rubies. — *Professor Haddock.*

EDUCATION.

O'er wayward childhood would'st thou hold firm rule,
 And sun thee in the light of happy faces,
 Love, Hope, and Patience, these must be thy graces,
 And in thine own heart let them first keep school.
 For as old Atlas on his broad neck places
 Heaven's starry globe, and there sustains it; — so
 Do these upbear the little world below
 Of education — Patience, Love, and Hope.
 Methinks, I see them group'd in seemly show,
 The straighten'd arms upraised, the palms aslope,
 And robes that, touching as adown they flow,
 Distinctly blend, like snow emboss'd in snow.

O part them never! If Hope prostrate lie,
 Love too will sink and die.
 But Love is subtle, and doth proof derive
 From her own life that Hope is yet alive;
 And bending o'er, with soul-transfusing eyes,
 And the soft murmurs of the mother dove,
 Woos back the fleeting spirit, and half supplies; —
 Thus Love repays to Hope what Hope first gave to Love.

Yet haply there will come a weary day
 When overtask'd at length
 Both Love and Hope beneath the load give way.
 Then with a statue's smile, a statue's strength,
 Stands the mute sister, Patience, nothing loth,
 And both supporting, does the work of both.

Coleridge.

WE MUST LABOR FOR THE FUTURE.

OUR efforts in the cause of education must never be regarded as substantially lost or unpromising merely because they do not, at once and in full, reward our toil. Though a portion of the evils to be averted may be remote, and a part of the good to be gained be not nigh at hand, still a judicious forecast and sound wisdom urge us to labor on with a zeal that neither flags nor tires. It has been remarked, by a recent writer on political economy, that "individuals or races do not differ so much in the efforts they are able and willing to make under strong immediate incentives, as in their capacity of present exertion for a distant object." And this proposition, in its application to all the various departments of human industry and interest, contains a truth of immense magnitude and importance. As a race, the Anglo-Saxons have been regarded as possessing this capacity of toiling for the future in an eminent degree. It is this capacity, as applied to all our economical interests, that ensures to us our general thrift and prosperity as a people. In its plans for advancing these interests, it recognizes that intelligence and skill, as means to a more distant end, are no less necessary than immediate toil.

But if the trait of character in question embraced, in the scope of its aims and efforts, no other and higher object than a provision solely for the animal wants,—by whatever process that provision was sought to be secured,—the ant, the squirrel, and the beaver might claim to vie with us in sagacity and in prudence. It must have regard to a higher and nobler end than this, if it would lay claim to true wisdom. Our purposes, however, as determined or influenced by motives drawn from the far distant future, do and must have regard, in a greater or less degree, to the wants of our nobler natures.

Upon this point, however, we are, perhaps, in danger of attempting distinctions for which the arrangements of Providence have left no room,—of endeavoring to disserve that which God has joined. Practically, the highest degree of mere worldly prosperity and enjoyment is most effectually secured through the medium of that generous cultivation of our intellectual and moral powers, which may, itself, be regarded as an end. Indeed, our true material and our higher interests for this world are so inseparably blended, and are to be secured by a process so identically the same, that any attempt to build up the former, as distinct from the latter, must forever be in vain. And the practical difficulty in the case is, that unless our views be broad enough to embrace this truth, and our prudence be far-reaching enough to follow its indications, we shall never lay our foundations broad enough for our true economical interests, in all their amplitude,

to rest upon. To be *truly* wise in reference to the lower objects of human pursuit, we must, in comparative forgetfulness of them, aspire to higher ends. For then we shall find them flowing down to us in their largest abundance through that same channel which conveys to us those yet richer benefits which better deserve to engross our care.

But, in regard to this capacity of acting for the future, in its special relations to the higher objects of human interests, might we not attain to a yet higher degree of excellence than we can claim to have reached? Might we not, especially, by increased attention to the interests of education, exhibit this virtue in fairer form, with credit to our foresight, because with the reasonable expectation of eventually reaping for ourselves and our children a sure and rich reward?

Neither individuals nor communities could desire more exhaustless and ever-flowing fountains of wealth and happiness, or more sure guarantees of solid and enduring prosperity, than are to be found in those skilful hands, clear heads, and honest hearts which all correct education aims to secure. Leaving out of view their more obvious and immediate relations to individual wellbeing, a state would find in them the surest pledge that a patriotic devotion to their country's welfare would ever dwell in the bosom of its citizens. Let those fountains of good, which education opens, be dried up, and religion would degenerate into a mere system of heathenish rites; home would cease to be the pure sanctuary of domestic bliss; and patriotism itself must then grow cold,—because the name of country, no longer associated with the memory of loved institutions, would have no power to bind us to the land that gave us birth. But, on the contrary, let the cause of sound education be advanced, and those more immediate objects at which it aims be secured,—and life itself rises in interest and value. Industry, intelligently directed, prospers in *all* its toil; the home, which that industry would beautify and bless, is encircled with fairer charms, and becomes the dwelling-place of purer joys; and religion, languishing not amidst the genial and general glow, diffuses more widely her benign influence, and imparts her higher and richer consolations. And now it is that our country,—the land of our home and all its associated joys,—becomes emphatically and truly “the land we love.”

Thus, all those great interests which are worthy of human concern,—home and country and our hopes for the future,—all rest secure beneath the sheltering care of an enlightened, correct, and true system of education. In the comprehensiveness of its scope, it embraces and provides for them all.

And the interests, placed under such guardianship and security, will be always and everywhere safe;—safe amidst those revolutions in which wonted usages are broken up and forms of

government are changed ; safe amidst falling crowns and crumbling thrones. The element, which education imparts to institutions designed for the advancement of human welfare, is but their animating spirit ; and it survives the perishable organizations that may have served to embody it. It can outlive empires and republics, — careless what becomes of the forms it may once have inhabited. For it can and will create new, and, perchance, more perfect forms, into which it may infuse vitality and vigor and the power to bless.

Having then first gained that perfected clearness of vision which a consideration of such truths, as we have been contemplating, is calculated to secure, let us turn our eyes carefully upon that future of which we would not be regardless. And catching a glimpse of those large benefits, — distant it may be, yet certain, — which wait to reward those who have the ability to discern and the wisdom to toil for them ; and impressed, as such a view will be likely to impress us, with the folly of that worst improvidence which would leave the soul with its higher wants, its immortal cravings, all unsupplied, — we shall *then* be prepared to judge of the importance of that enterprise which would make the most ample provision for securing those benefits which have been revealed to our view, and be ready to settle our plans of personal and political policy in relation to our system of public instruction. Then, — then shall we be ready to bend our best energies, each to his own appropriate share in the toil incident to the enterprise of extending to every child in the land a good common-school education, — one the most thorough and perfect that our wealth can provide for, our wisdom devise, or our learning and skill impart. — *Gov. Eaton.*

HOW TO PRODUCE GOOD READERS.—“The elements of good reading may comprise : *enunciation*, with sufficient loudness of voice, the lowest, and physical element ; *intelligence* — full knowledge of the thought conveyed ; *syntax* — a clear comprehension of the structure of the sentences ; and *sentiment*, with a correct taste in regard to the power of the voice to express it by tones. If we would secure the highest results in the latter respect, which is, indeed, the crowning excellence of good reading, we must not insist too much upon a slavish imitation in particular passages, but illustrate principles by appropriate examples, and leave the pupil untrammelled in his general reading by the necessity of giving a fixed intonation ; so that *expression* may come from within, where dwells the soul, rather than from without, where dwell the senses.”

SINGING IN SCHOOLS.

WITHIN a few years much attention has been devoted to vocal music in schools, so that, in many places, it has become a regular exercise. Yet the question is often asked, "What *good* results from it?" It is well, in respect to everything that calls for an expenditure of time or money, to inquire what beneficial results may be obtained therefrom, as it would be both extravagant and foolish to spend time and money for nought, or waste energies on that "which satisfieth not."

Believing, as we do, that instruction in vocal music may be made both interesting and useful, we will briefly name a few particulars on account of which we consider it a desirable exercise in schools.

1. *It will prove useful as a disciplinary exercise.*

The principal object of education should be to discipline the mind, to train it to habits of patient thought, close attention, and scrutinizing investigation; in fine, to make it an active, thinking mind. It is not so much to store it with important knowledge and truths, as to fit it properly to examine and use whatever may come before it. Therefore, any branch not in itself objectionable, that will tend to fix the thoughts and lead to correctness and preciseness of action, may be pursued with advantage; and, if we mistake not, instruction in vocal music, properly imparted, is admirably adapted to fix the attention and impart wholesome mental discipline in a pleasing manner.

2. *The influence of music upon the moral feelings is highly salutary.*

If, as the poet says,

"Music has charms to sooth the savage breast,"

it will certainly require no poetic imagination to show that it has a soothing and refining influence over the feelings and passions of "savage" boys in Christian lands. No one who has witnessed a school when engaged in singing some pleasant moral song, can have failed to observe its salutary and subduing effects. No angry looks or morose feelings can exist at such a time.

3. *Singing will tend to promote good order in school, and increase the happiness of the pupils.*

In every school there will be more or less of monotony. An occasional song will do much to relieve the tediousness often attendant upon the regular routine of school exercises. When a school becomes restless, listless, or dull, nothing will so readily and effectually restore a good feeling, and produce "sweet union" as the devotion of a few minutes to music. This will dispel every unhappy feeling, cheer every heart, and light, with

joyful expression, every countenance. We would, therefore, consider it extremely desirable to have attention given to vocal music in schools, if for no other reason, because it would increase the attractions of the school and add to the happiness of the pupils.

4. *Attention given to vocal music in schools will tend to prevent the indulgence of those idle, foolish, and sinful songs which are so common and so baneful in most communities.*

In every city and village there are many whose highest enjoyment appears to consist in singing, or listening to, vulgar and immoral songs. A most deleterious influence proceeds from such practices, and by them, we doubt not, many a mind has been hopelessly debased. The power of music is great and universal. Music of some kind all will have, and how important is it that the young be trained to sing cheerful and happy moral songs.

Who has not witnessed the eagerness and interest with which children will follow the miserable and vagabond singers and musicians that often appear in our streets? Who, that has any regard for what is good and lovely, has not been pained at beholding a crowd of youthful and susceptible minds gathered around some noisy person in the street and listening, with apparent delight, to his bawdy and pestiferous songs, all destitute of real music though they be?

Well was he acquainted with human nature and the springs of action who said, "Let me make the songs of a people, and I care not who make their laws." We would, then, urge the introduction of vocal music into our schools, that the minds of the young may be well stored with appropriate songs, whose moral influences will purify and elevate the feelings, and that our youth "may make melody in their hearts" to God their Creator, and that they may be preserved from the debasing and soul-destroying influences of those baser songs which possess no true melody, and whose effects are "evil, and only evil continually."

CHANGE OF OPINION. — He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others. — *Dr. Whichcote.*

To put children on a short allowance of fresh air, is as foolish as it would have been for Noah, during the deluge, to have put his family on a short allowance of water. Since God has poured out an atmosphere fifty miles deep, it is enough to make a miser weep to see our children stinted in breath! — *Horace Mann.*

LINES

SUGGESTED BY A LECTURE ON "EARNESTNESS," DELIVERED BY R. S. HOWARD, ESQ., BEFORE THE ESSEX COUNTY TEACHERS' ASSOCIATION.

EARNESTLY, yet *earnestly*, let this thy motto be,
 Mingling with thine every thought, let it follow thee;
 While the breathing air of Heaven yet thy pulses fan,
 Be not like the senseless clod, — be a living man.
Earnestly, yet *earnestly*, in every act of life,
 'Mid loving tones and gentle words, 'mid scenes of sterner strife;
 Weave it in the deepest links that yet thy being fill;
 Weave it, till their deepest chords beneath its power thrill;
 Then, in the might thy spirit feels, go forth while yet 't is day,
 For soon to thee thy noon-tide sun shall dim and pass away.
 Though in thy tangled way thou rouse "the Lion from his lair,"
 The incense of an earnest heart shall keep thee from despair:
 "Nor yet alone" shalt thou go forth, the earnest one, as such,
 For other hearts shall kindled be beneath thy burning touch;
 And other spirits wake to life that else had still slept on,
 Nor waked until the dream of life had passed, and they were gone.
 O, is it not a glorious boon ere yet the flame expire,
 To light a glow in other hearts from thine own altar-fire?
 Then *earnestly*, yet *earnestly*, thy destined work fulfil,
 Whether 'tis traced by eagle-wing, or marked by tiny rill.
 Go, thou, and many yet shall feel how blessing and how blest,
 The impulse of an earnest heart when *thou* art laid to rest.

S. A. B.

A MATHEMATICIAN'S IDEA OF HONOR. — A graduate of Cambridge gave another the lie, and a challenge followed. The mathematical tutor of this college, the late Mr. V——, heard of the dispute, and sent for the youth, who told him he must fight. "Why?" said the mathematician. "He gave me the lie." "Very well, let him prove it; if he proves it, you do lie; and if he does not prove it, he lies. Why should you shoot one another? Let him prove it."

APOLOGY. — The duty of editing the present number of the Teacher regularly devolved upon A. K. Hathaway, Esq., who was unable, on account of ill health, to attend to the duty. It was not until late in June that the undersigned was informed of this, and he has, consequently, been obliged to furnish material with more haste than is desirable. He trusts that the readers of the Teacher will consider the above excuse a sufficient apology for any lack of original matter in the contents of the present number, or of delay in its issue.

ED.

THE

MASSACHUSETTS TEACHER.

Vol. II. No. 8.] REV. J. F. COWLES, EDITOR OF THIS NUMBER. [August, 1849.

PERSPECTIVE DRAWING.

[THE following Notes on Perspective Drawing were prepared a year or two since, for a class of young ladies well skilled in linear drawing, who were desirous to sketch from nature.

The teacher made much effort at that time to obtain suitable books of instruction, but could find only *two* upon the subject, neither of which answered the purpose. One of these, ("Practical Perspective, translated from the French of Thénot,") consisting of geometrical and mathematical problems, was too difficult for pupils *commencing* the study; and the other, (a work of a few pages, the name of which cannot be recalled,) was not sufficiently extensive. The easiest course therefore seemed to be, to *prepare* something. The compiler, however, lays no claim to originality in this little work, — of course not in *ideas*, nor even in *words*, where these could be found already arranged in the manner desired. The design has been to select from Encyclopedias, and all other available sources, a few necessary principles, to clothe these in simple language, avoiding as much as possible, scientific and technical terms, and omitting many geometrical and optical principles; and to form a *whole* sufficiently simple to be comprehended and practised by the class for which it was designed. Much assistance has been obtained from a small work called "*Lessons in Perspective*," published in Boston some years since, and now out of print.

Should any object to these Notes on account of their simplicity, and perhaps *repetition*, the compiler is of opinion that by undertaking to instruct a class in the principles of perspective drawing, any such objector might speedily be brought to the conclusion that it is very hard to find any thing too easy to meet the necessities of the case.]

THE rules of Perspective are neither numerous nor difficult to understand, but they include some geometrical and optical principles, which give the means of fixing the outlines of objects correctly on the perspective plane.

Continued practice in drawing from nature, with accuracy of eye and judgment, enable artists to take correct views, without the aid of computation or mechanical rules. The pupil who *becomes familiar* with the principles which these rules involve, will *find no difficulty* in sketching with truth and expression, without

having recourse to many of the elaborate methods described in scientific books on Perspective.

He cannot arrive at this facility, however, without study, without copying with care and thorough understanding of their meaning, the figures given under different rules, and after this, applying the principles to practice.

Perspective is that art which enables us to draw the outlines of objects upon paper, or any suitable surface, as they would appear to the eye if that surface were transparent, and held up between the eye and the objects to be sketched. Thus, let a pane of glass in a window, represent a transparent surface, standing upright between the eye and the object to be sketched, and let a house be selected which can be seen through this pane of glass; — if the spectator, having his position fixed, could trace upon the glass with a pencil, the outlines of the house as seen through it, the lines thus traced, would form a picture, or *perspective view*, of the object. Always imagine such a transparent plane standing between the eye and the objects to be sketched, — these objects must be drawn as their lines would fall on such a plane.

In perspective drawing, the *original object* is the object to be represented. For instance, if you take a perspective view of Bunker-Hill Monument, the *monument* is the original object.

Original lines are such lines as really exist, in distinction from the *drawing* of them.

Any even, flat surface is called a *plane*, whether perpendicular or horizontal.

In perspective, *three planes* are spoken of; — the *ground plane*, the *horizontal plane*, and the *perspective plane*.

The *ground plane* is that on which the objects to be drawn stand. All objects situated on the earth, are, in perspective, said to be on the same plane, called the ground plane; — the *earth*, therefore, represents the ground plane.

The *horizontal plane* is an imaginary plane, supposed to pass through the eye of the spectator, and extending in all directions to the horizon, or where the sky and earth appear to meet.

The *perspective plane* is an imaginary, transparent plane, placed between the spectator and the landscape, and perpendicular to the ground plane.

The perspective plane has already been described by the *pane of glass*, through which the house is seen. The paper upon which we draw in sketching, also represents the perspective plane, upon which we draw as we should if we could hold it upright between us and the landscape. In drawing a house, or any object, we may imagine the perspective plane situated anywhere *between the object and the eye*.

The true drawing will be, where the rays of light coming from the object, enter or intersect the perspective plane, in their progress to the eye.

The perspective plane may be nearer or more distant from the eye, but being once fixed, must only be moved in the same view; for, if varied, the objects drawn would be seen under different angles, and the perspective would be incorrect.

Objects are drawn under their true angles, and preserve their relative proportions, whether the perspective plane is nearer or more remote, — because, however small the representations of the objects, they are all regularly reduced, and in the same proportion.

A book standing upright upon a table may represent the position of the perspective plane, and the table upon which it stands, the ground plane.

The more distant an object is, the *higher up* on the perspective plane it will appear. Any one may easily test the truth of this. As you look from a window, a tree standing very near is seen through the lower as well as the upper panes, — but a tree of the same size, a mile distant, though upon a level plain, would be seen through the *upper* panes only, — the *ground plane* upon which the trees stand appearing to *rise* to meet the horizontal plane.

The *ground line*, in perspective, is the *outer* edge of the *ground plane*, and is the boundary of the bottom of the picture.

The *horizontal line* is the intersection of the horizontal *plane* with the perspective plane. It will be therefore parallel to the ground line, and at a distance above it equal to the height of the eye of the spectator, whatever may be his position.

If a person is *sitting*, the horizon line will of course be *lower* than if standing, as the eye will be lower in that situation. If the spectator stands upon a hill, *above* the objects to be drawn, the horizon line will be very *high*, passing above the tops of the buildings.

A general rule for the situation of the horizon line is to place it about one third of the height of the picture, though it *may* be higher or lower.

In drawing a picture, only such lines as are nearer the ground plane than the eye, are drawn *under* the horizon line; that is, objects which we are obliged to look *down* to see, are drawn *below* the horizon line; those which we look *up* to see are of course drawn above it.

The *point of sight* is a point on the horizon line, exactly opposite the eye. It is of great importance in perspective, and is the point where all lines *at right angles with the ground line* will, if extended, vanish or terminate. The point of sight may be in the centre of the picture, or on either side. It will be in the *centre* when you put the objects on each side of you into the picture, at the *right side* when you sketch only the objects on the *left* of you, and of course at the *left side* when you sketch *only those on the right*. You can have the point of sight when

ever you please, provided it is *on the horizon line*, and *opposite the eye* of the spectator. See Diagrams No. 1, No. 2, No. 8, No. 4.

The *point of distance* represents the distance of the spectator from the objects he designs to sketch.

There are two kinds of perspective, *parallel* and *oblique*.

In *parallel perspective*, the objects are so situated that the lower lines of one side of the buildings are parallel with the ground line; if the lower lines are parallel, the top lines of the same side are also parallel.

In parallel perspective, there are three kinds of lines to be considered: those which are *parallel* with the *ground line*, and are the *horizontal* lines of a picture; those which are *upright*, and are the *perpendicular* lines of a picture; and those which are at *right angles* with the ground line. Those lines which are parallel with the ground line must be drawn so; those which are perpendicular must also be drawn so; those which are at right angles must, if extended, vanish or terminate in the point of sight.

In sketching from nature, the ground and horizon lines are first drawn.

The objects to be drawn will either stand parallel with the ground line, and are said to be in *parallel perspective*, or they stand obliquely, and are said to be in *oblique perspective*.

Drawing a house in parallel perspective becomes quite a simple affair, if we remember that *one side* of the house must be parallel with the ground line, and therefore drawn parallel, and the *other side* must be at *right angles* with the ground line, and therefore vanishing in the point of sight.

[The following directions for drawing buildings in parallel, and also in oblique perspective, are similar to the explanations of Diagrams No. 5 and No. 6, and will be more easily understood by consulting those diagrams. They are inserted here to render this little treatise more complete.]

In taking a sketch in parallel perspective, fix your position, which must not be varied in the same picture. Always remember that the paper on which you sketch, represents the perspective plane; on it you draw as you would if you could hold it perpendicularly, at a certain distance, and in a fixed position, between your eye and the objects to be sketched.

Draw a line at the bottom of your picture. This is the *ground line*. The ground line is the boundary of the bottom of your picture, and the nearest object in the picture is generally on the ground line, or very near it.

Next, draw the *horizon line*, parallel with the ground line, and about one third the height of the picture. The space between the ground line and the horizon line represents the ground plane, or the earth, upon which the objects to be drawn are situated.

The ground line and horizon line being drawn, the point of sight must be fixed, and marked upon the horizon line. The situation of the building you intend to sketch, must be carefully noticed, and this can be decided by observing where the horizon line would pass through it, and by comparing it with other objects. A point must be made for one corner, and from this point, draw a line parallel with the ground line, for the *lower line* of the house. Judge of the height of the house. This can be done by comparing the height with the width, or by holding up a pencil or slender ruler, on which you can measure the distances. (The width may seem two inches on the ruler, and the height one inch perhaps, and it soon becomes very easy thus to measure the size of any object.) Raise perpendiculars for the corners as high as the house appears to be; draw a line from the top of one to the top of the other, for the *upper line* of the parallel side. It will be remembered that the point of sight is the vanishing point for all lines at *right angles* with the *ground line*, and where *one side* of a building is parallel with the ground line, the *other side* makes a right angle with it. Therefore draw lines from the top and bottom of the perpendicular *nearest* the point of sight, to the point of sight, and this will give the diminishing of the side at right angles. See Diagram No. 5.

A house is said to be in oblique perspective, when it is situated obliquely to the ground line, or stands with the corner towards you. Each side of the house makes an *angle* with the ground line, but not a right angle; each side must have a vanishing point, but that must not be the *point of sight*, because the point of sight is the vanishing point for those lines *only* which are at right angles with the ground line.

Vanishing points for objects in oblique perspective must be on the horizontal line, and are thus ascertained.

Draw the ground line, and horizon line, and mark the point of sight, in the same way as when taking a *parallel* sketch; rule a perpendicular line through the point of sight, this is called the *prime vertical line*; on this mark a point, which may be about the *length* of your picture above the horizon line; this point is called the *point of distance*. Look at the building you wish to sketch; estimate as correctly as you can, the angle which the lower line of one side of the house makes with the ground line; that is, how much the house appears to *slant* from the ground line: *draw a line* slanting as you think the base of the house does from the *ground line* to the *horizon line*; where this line *cuts* the *horizon line*, is the *vanishing point* for that *side* of the house; next, draw a line from the *point of distance*, (already marked on the prime vertical line) to this vanishing point; draw *another line* at *right angles* with the last mentioned line, to the *horizon line* on the *other side*; this will give a point on the horizon

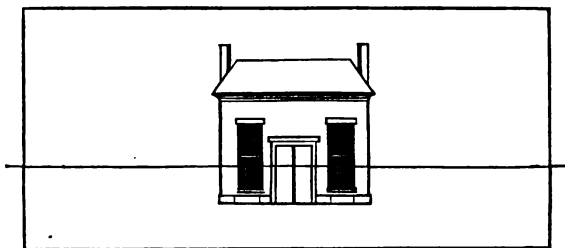
line, which will be the vanishing point for the *other side* of the house. Determine the nearest corner in the base of your house; the *lower line* for the *first side* is already drawn by the slanting line first made; from this nearest corner draw a line to the *other* vanishing point, which will give the slant for the remaining side; raise a perpendicular for the nearest corner of the house, draw a line from the *top* of this to each of the vanishing points, which will give the upper lines of the house, and these lines show the regular decrease in size of the building, as it extends on both sides towards the vanishing points. See Diagram, No. 6.

Interiors of rooms, &c., are drawn by the rules already given, for they must consist of lines either *parallel with*, or at *right angles*, or *oblique* to the ground line. After having drawn the horizon and ground lines, the points of sight and distance, observe what lines are *parallel* with the ground line, and draw them *parallel*, their place being determined by their distance from the ground line; observe what lines are at *right angles* with the ground line; the vanishing point for all such lines is the point of sight. If any objects or lines are *oblique*, the vanishing points must be found on the horizon line by their *angle of obliquity*, that is, by the angle they make with the ground line, as in oblique perspective. See Diagram, No. 7.

Bridges are difficult to sketch, still, the same rules apply to these, as to other objects, and directions are given for drawing them in parallel and oblique perspective. See Diagrams, No. 8 and 9.

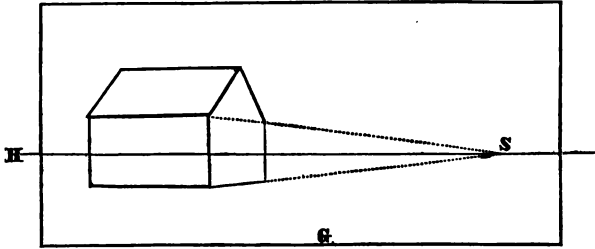
Circles to be drawn, may be circumscribed by a square, and if this square is put into perspective, the circle can be drawn within this perspective representation. If much accuracy is required, the square can be divided, and the corresponding parts in the perspective representation will be a sufficient guide for drawing the circle. See Diagram, No. 15.

DIAGRAMS.



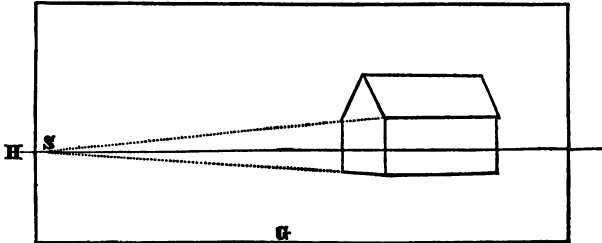
No. 1. This diagram represents a house in parallel perspective; the point of sight is in the centre, and the front only of the house is visible. The lines are all parallel or perpendicular, and

are drawn so, according to the rule, "All lines which are parallel or perpendicular are drawn so."

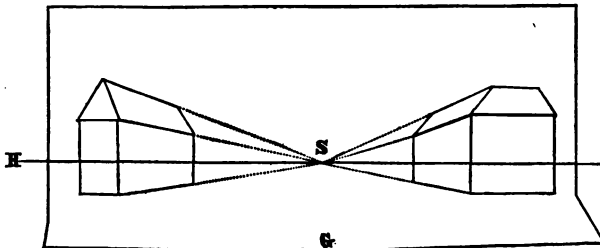


No. 2. This diagram represents a house in parallel perspective, having the ground line G, horizon line H, and point of sight S. The point of sight is on the right side of the picture, and the spectator sees the front and one side.

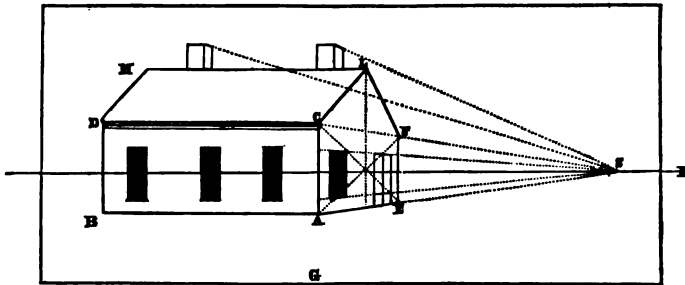
The top and bottom of the house being parallel with the ground line, are drawn so, according to the rule, "Lines parallel with the ground line are drawn so." The lines forming the side of the house, being at right angles with the ground line, vanish or terminate in the point of sight, according to the rule, "Lines at right angles with the ground line vanish or terminate in the point of sight."



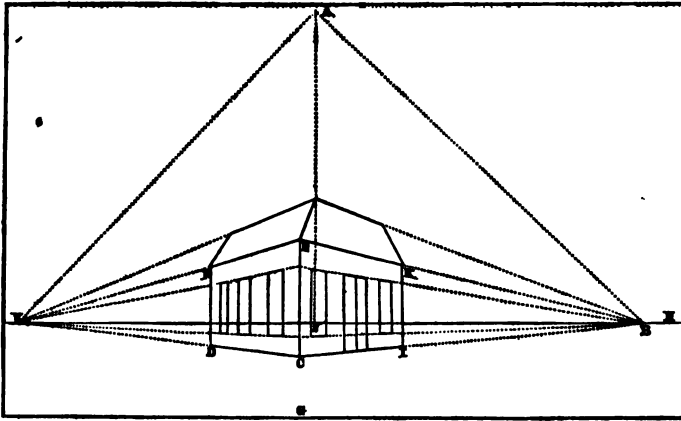
No. 3. This diagram is similar to No. 2, except that the spectator stands on the left, instead of the right, and therefore the point of sight is on the left side of the picture.



No. 4. This represents houses in parallel perspective, where the point of sight is in the centre, and the houses on both sides drawn. The parallel lines, and lines at right angles, are drawn according to rules already given.



No. 5. This diagram is designed to give the rules for drawing a house in parallel perspective. Draw the outline of your picture. Let G be the ground line, H, the horizon line, and S, the point of sight. Look at the house you wish to sketch, and decide about how far from the ground line the base of the house appears to be; draw the line AB, for the base of the house; from the point A, raise the perpendicular AC, as high as the house appears to be above the horizon line; the line for the base of the house being parallel, the line for the top will be also; draw the line CD, parallel with AB; from D, draw DB, and ABCD will represent the parallel side of the house. To find the situation of the side at right angles, draw lines from the top and bottom of the line CA, to the point of sight S; estimate the length of the side at right angles, and raise the perpendicular EF, as high as the lines drawn from CA, to the point of sight; this shows the regular decrease of the side at right angles. To find the point for the roof on the end, draw the diagonals CE, FA; where these cross each other at H, raise a perpendicular as high as the roof appears to be, and draw lines from this point L, to C, and F, which gives the roof on the end; the roof of the parallel side has the lower line CD already drawn, and the upper line being parallel with the lower, draw the line LM, parallel with CD. Lines for windows on the parallel side, are drawn parallel; those on the side at right angles vanish in the point of sight; — lines for the parallel sides of the chimneys are drawn parallel; those at right angles vanish in the point of sight.

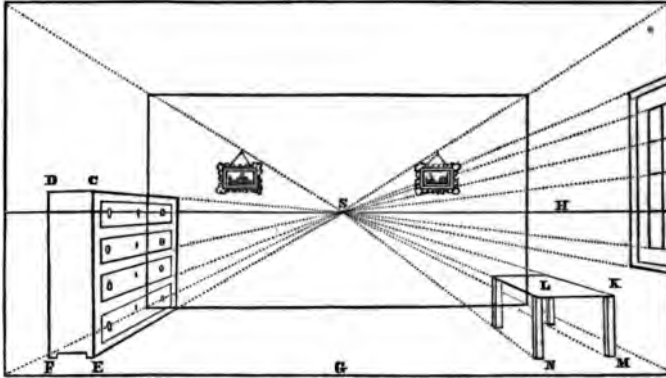


No. 6. This diagram is designed to give the rules for drawing a house in *oblique* perspective, or when it stands with a corner towards you.

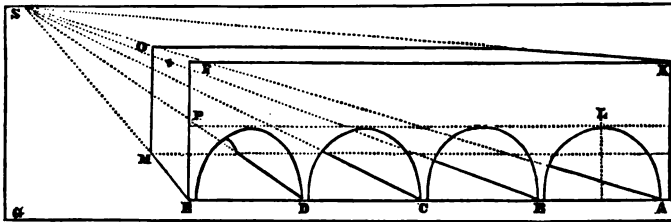
When a house is situated in oblique perspective, the vanishing points are on the horizon line, and are ascertained by means of a *prime vertical line*, and *point of distance*, as follows ; — Prepare your paper with the ground line G, horizon line H, and point of sight S ; — from the point S, raise a perpendicular which is called the *prime vertical line* ; on this line mark the point A, which is the *point of distance*, and should be about the length of the picture above the horizon line ; — next, look at the house you intend to sketch, estimate as nearly as you can, the angle which the lower line of one side of the house makes with the ground line, that is, how much the house appears to *slant* from the ground line ; draw the line CD, — extend it till it meets the horizon line ; this will give the point V, which will be the vanishing point for *that side* of the house. To obtain the vanishing point for the *other side*, draw a line from the point of distance A, (which is marked on the prime vertical line,) to this vanishing point V, and from the point A draw another line at *right angles* with the line AV, to the horizon line on the *other side* ; this will give the point B, which is the vanishing point for the other side of the house.

The base of one side is already drawn by the line CD ; from the corner C, draw the line CB, to the other vanishing point, and this will give the base for the other side ; raise the perpendicular CE, for the nearest corner, and from the top of this, draw lines to each of the vanishing points, which will give the *slant* for the top of the house ; raise the perpendiculars DF and IK, for the other corners, reaching as high as the lines going to the two vanishing points. The height of the roof can be judged by the eye, and the lines forming it will vanish in the two van-

ishing points. Doors, windows, chimneys, &c., on either side, will have the same vanishing points as the side with which they are parallel.

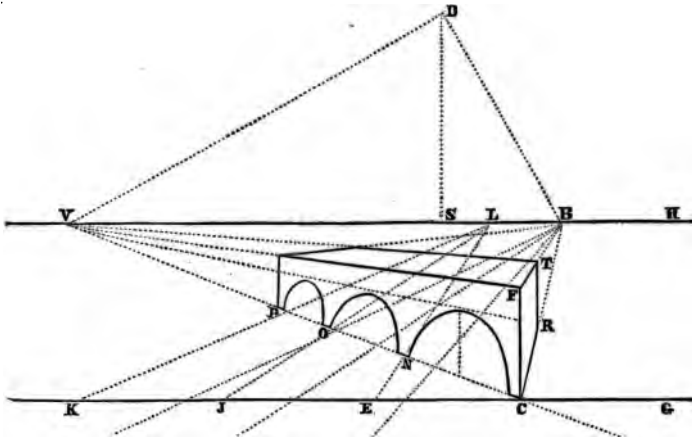


No. 7. This diagram represents the interior of a room in parallel perspective. Draw the outline of the room. Let G be the ground line, H, the horizon line, and S, the point of sight. The pictures upon the wall, the side CDEF of the bureau, and KLMN, of the table, being parallel with the ground line, are drawn parallel, according to the rule already given; the lines forming the side of the bureau at right angles with the ground line, of the table also, of the window, and the sides of the room, vanish or terminate in the point of sight, according to the rule, "All lines at right angles with the ground line vanish or terminate in the point of sight."



No. 8. This diagram gives directions for drawing a bridge in parallel perspective. Draw the ground line G, horizon line H, and point of sight S. Draw the line AE, parallel with the ground line, for the base of the bridge; judge of the height of the bridge, and raise the perpendiculars EF and AK, connecting them by the line KF, parallel with AE, which will give KFAE, for one side of the bridge. Supposing the bridge to consist of four arches, divide the line AE into four equal parts, making the points A, B, C, D; judge of the height of the first arch, raise the per-

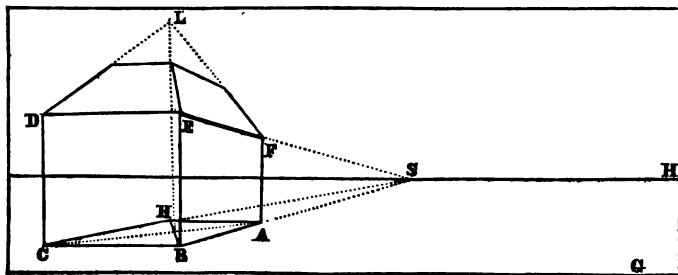
pendicular ; and LP, drawn parallel with AE, will give the height for all. The arches can be drawn by the eye. The parts of the bridge parallel with the ground line, are drawn thus ; those at right angles must vanish in the point of sight, therefore from the point E, draw ES, giving the slant of the front of the bridge. The base of each arch being also at right angles, must have lines vanishing in the same point ; therefore from ABCD, rule lines to the point of sight, giving the slant of each arch. Mark the point M ; let EM be the width for the front of the bridge ; from M, raise the perpendicular MO, as high as the line going from F to S ; from O, draw a line parallel with AE, for the top of the other side of the bridge, and from K, draw a line to the point of sight, to give the slant for the end parallel with EM. To find the base of each arch, draw a line from the point M, parallel with the ground line ; where this line cuts the lines going from ABCDE to the point of sight S, will be the point for the width of each arch.



No. 9. This diagram is designed to give the directions for drawing a bridge in *oblique* perspective. Having drawn the ground line G, horizon line H, and point of sight S, through the point of sight draw the prime vertical line, and on it mark the point of distance D ; look at the bridge, and having estimated the angle it makes with the ground line, draw the line AV, for the base of the bridge ; where this line cuts the horizon line at V, is the vanishing point for that side ; from V, draw VD, and from D, draw a line at right angles with VD, to the horizon line on the other side of the point of sight ; this will give the point B, for the other vanishing point. Decide where the nearest point of the bridge is ; mark the point C, for this ; raise the perpendicular CF, as high as the bridge appears to be ; then rule FV, for the top, because the top and bottom being parallel, must have the same vanishing point. The bridge has three arches,

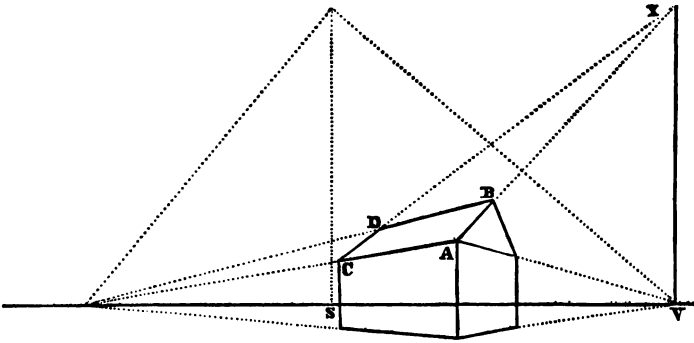
which are all equal, but appear to diminish as they recede from the ground line. Perfect accuracy is not necessary, but the size of the first arch may be judged by comparing the width of it with the height of the bridge; in this case we will suppose it to be about the same; therefore lay down upon the ground line three equal spaces, each about as long as the bridge is high, beginning at the point C, and making the points C, E, J, K; measure with compasses the space from the vanishing point V to the distance point D; lay it down on the horizon line from V, making the space VL; rule lines from the points E, J, K, to L; where these lines intersect the line CV, is the point for the foot of each arch; judge of the height of the first arch, and raise the perpendicular M; and the faint line MV, drawn to the vanishing point, and which is parallel with AV, will give the height for the other arches.

The outline of the arches can be made by the eye. Draw the line CB; B is the vanishing point for the front of the bridge, and for all lines parallel with it; of course the base of each arch must have its lines vanish in the point B; therefore from the points N, O, P, at the foot of each arch, draw lines to the point B. This gives the *direction* of the base of each arch, but not the *width*. On the line CB, mark the point R, for the width of the front of the bridge, and from R, draw the line RV; where this line cuts the lines N, O, P, will be the width of the base of the arches. From the point R, raise the perpendicular RT, as high as the line going from F, to the vanishing point B, and from T, rule the line TV, to give the upper line of the farther side of the bridge. From the corner W, draw the line WB, to give the slant of the farther end parallel with CR. The bridge being below the horizon line, both lines of the top are seen, which would not be the case if any of it came above the horizon line.

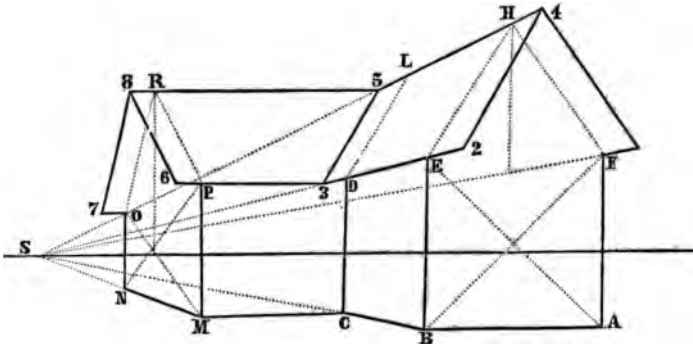


No. 10. Directions for Roofs. The house, No. 10, being parallel with the ground line, must be drawn according to rules already given. The point of the roof can be ascertained by finding the centre of the ground floor, as it is called. Let ABCDEF, be the outline of the house; from the point C, draw a line to the

point of sight, which will give CH, the end not seen, and parallel with AB; through the corner A, rule AH, parallel with BC, and this gives the floor of the house, as it would appear if the house were transparent, and you could see through it. To find the centre, rule diagonals from each corner of this ground floor, and where they cross is the centre; raise a perpendicular from this centre, as high as the roof appears to be. If the roof is pointed, let the slant lines meet here at L; if not pointed, cut it off by a horizontal line on the parallel side, and by a line going to the point of sight on the side at right angles.



No. 11. This house, No. 11, stands obliquely to the ground line, and must be drawn according to rules already given. Find by diagonals the point B, for the roof on the end; the line AB, forming the slant on one side, is already drawn; through the vanishing point V, raise a perpendicular, (which is called the vanishing line) and produce the line AB, until it meets this vanishing line at X; the end CD, being parallel with AB, must vanish in the same point, therefore produce CD to X, and the slant of the roof is obtained.



No. 12. *Projections of Cottage Roofs.* Draw the simple outline of the cottage ABCDEF, according to rules already given; lines parallel and perpendicular to the ground line being drawn

No. 15. Rules for putting a circle in perspective. Describe the circle 1,2,3,4, with a pair of compasses; enclose it in the square ABCD; draw the horizon line H, mark the point of sight S, and point of distance D; — (the horizon line may be at any distance chosen, and the point of sight may be in the centre, or on either side, the point of distance also may be nearer or farther from the point of sight.) Draw the diagonals AD and CB; through the points 5, 6, and 7, 8, where the diagonals cut the circle, draw the perpendicular lines 5, 7, and 6, 8; and the horizontal lines 5, 6, and 7, 8; from the termination of the perpendicular lines on the line AB, draw lines to the point of sight S; from the point B, draw a line to the point of distance D, and where the line BD intersects the line AS, at the point E, will be the perspective width of the square; from the point of intersection E, draw EF, parallel with AB, which will complete the perspective square; draw the diagonal AF; draw the horizontal lines through the points where the diagonals cross the converging rays. The points corresponding to 5, 6, 7, 8, are now obtained, and through these the circle can be easily drawn, giving its perspective appearance.

SWISS CUSTOM.

RICARD describes a custom which, amidst the sublime scenery of that country, must be peculiarly impressive. The horn of the Alps is employed in the mountainous districts of Switzerland, not solely to sound the cow call, (*Kuhreihn, Ranz des Vaches*), but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the sunny summits of the mountains, then the herdsman who dwells on the loftiest, takes his horn and trumpets forth, "*Ruft durch diess Sprachrohr!*" — "*Praise God, the Lord!*" All the herdsmen in the neighborhood, on hearing this, come out of their huts, take their horns, and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. A profound and solemn silence follows; every individual offers his secret prayers on bended knees, and with uncovered head. At this time it is quite dark. "*Good night!*" trumpets forth the herdsman on the loftiest summit; — "*Good night!*" is repeated on all the mountains, from horns of the herdsmen, and cliffs of the rocks. Then each one lays himself down to rest.

THE SCHOLAR, TEACHER, AND MISSIONARY.

Two things, and two only, are indispensable to build up and sustain a good school; good teachers, and good scholars. As well might the joiner build a beautiful and durable house of rotten timber, as the prince of teachers make a desirable school out of boys or girls deficient in sense, energy, and application. To be sure, "the business of the teacher is to ring on the dome of the slumbering soul, till he wakes the tenant;" but the whole corps of educators cannot rouse one, if there be none there. A theological professor was once told, that some of his students misrepresented his views of the doctrines of free agency and divine influence. He replied significantly, "We do not find brains for our young men." Neither do any teachers. Miss Lyon never would have been able to build up the Seminary which she has left, a legacy to the world, if she had not first been able to draw around her substantial minds, capable of making improvement, and disposed to apply their time and faculties, no less than their money, to mental culture. In the notice of her, which appeared in the March No. of the Teacher, her school at Buckland was mentioned. She used commonly to call it her Buckland school; but to accommodate both towns on the line of which she lived, and to both of which she used sometimes playfully to say she belonged, she kept that school alternately in Buckland and Ashfield. Miss Hannah White, of Ashfield, and Miss Louisa Billings, of Conway, (now Mrs. Russell, of West Springfield,) were her assistants in both places. They all worked hard. The reputation of that school, for a circuit of twenty or thirty miles around, had no rival. It began with twenty-five scholars; the sixth and last winter there were about one hundred. The common branches of education were taught most thoroughly. The teacher of very moderate mental capacity, who spent a winter there, and who had imitation enough to go out the next summer and teach reading, writing, and spelling, Colburn's First Lessons, Written Arithmetic, and English Grammar, exactly as she had been taught them; and who had, above all, the tact to make her scholars learn, execute and recite, as well as she had herself been made to do the preceding winter, was sure to be wanted the next year in the same school. With a knowledge of the studies in which they were so well drilled, many of those pupils embraced the great principles of action which Miss Lyon delighted to present. They learned to use their common sense, to practise self-denial and benevolence. The Bible was the book of books, whose pages were turned every day, whose precepts were written on every memory, and whose spirit was caught by many a heart.

One of those scholars, a specimen of a class who furnished the material that school was made of, comes now before my eye. She was a Connecticut maiden. I see her now, as I saw her almost twenty years ago, in all the glow of health and youth. She lived in the western part of her native state, in a town on the line which divides it from our Commonwealth. Her father, as true a Puritan as ever trod the sands of Cape Cod, hale and healthy, yet lives, on the confines of age, a man of large mind, sound sense, much reading, and independent judgment. He is a man among men, who, when he opens his mouth, speaks to the point, and finds hearers. He measures men, and women too, not by the acres they own, the ready money they can command, nor by the polish of their manners, but by their power to perceive truth and detect sophistry, both in theory and practice. He handles arguments, as he does his implements of husbandry, without gloves. Humble, contrite, and mellow, when he lays his heart open before God, he offers no petitions to any other; nor borrows leave to believe and follow what he, with his own good eyes, sees to be right and proper. Though a plain farmer, tilling his own soil, doing his own sowing and reaping, planting and harvesting, yet he has considered an education in Yale College not too costly for three of his five sons, nor esteemed the opportunities at Buckland, Ipswich, and South Hadley, in successive seasons or years, less than indispensable to his three daughters, all that lived to grow up. That money is worth nothing, except as you can turn it to account in producing the means of happiness — mind before money, and God before all, — is the substance of his creed. Such men and their families, frugal, intellectual, vigorous, counting knowledge better than gold, and wisdom to be chosen before rubies, are what make our corner of the world the Attica of America. Such sons and daughters bless the institutions they join, while they bless themselves. One half dozen of them will often give a pleasant type to a class or a school, and quite change its aspect.

The two-story white house, the home of my chosen early friend, stands a few rods back from the street, on what used to be the great stage road from Hartford to Albany. The olive plants, once so plentiful around that table, are now nearly or quite all transplanted, some to other climes, some to the Paradise above. It was pleasant when they were not yet scattered, to see them gather around the blazing hearth, and engage in their homely domestic avocations. I have seen brothers and sisters, mother and sire, hired man and visiter, assembled of an evening. The tallow candles burned brightly on the little stand. The bushel basket of apples stood beside the father. He turned the paring machine, while all the rest of the circle, save one, quartered, cored, or strung. That one read the last speech in

Congress, or an instructive book ; any one of the circle, and the head of the family especially and frequently, breaking the thread of the discourse, to enquire what the writer meant, to expose the fallacy of the reasoning, or to point out doctrines or sentiments worthy of all approbation. It was an honor to any author to be read in that kitchen. Day by day, in their rural home, each of those children was storing up thoughts which have since been the nuclei for many others to cluster about. They were fastening pegs on which to hang a thousand other facts and ideas. They know not how much they owe to their good father. The best prayer I can offer for them is, that they may be as useful in their generation as he has been in his.

Mary, the favorite daughter and sister of this lovely group, was one of those amiable spirits who never seem to know the meaning of the words anger, envy, and jealousy, save by the definitions of the dictionary. Her father always said she was the peacemaker of the family. Yet she was by no means one of your inanimate pieces of clay, who have just vitality enough within to keep them from crumbling to ashes ; who are honest, truthful, and quiet, because they have not energy enough to be otherwise. She had enough of her father in her to have a mind of her own. She knew how to study, how to learn, and how to use the information she gained. She possessed memory and understanding in good measure, but ambition and vanity seemed to be left out in her mental composition. "I should not dare to alter that head," said a phrenologist who had carefully examined it. The even tenor of her way was delightfully interrupted, one fall, when her father sent her over the hills to Buckland, to spend a winter in Miss Lyon's school. She was just one of those that Miss Lyon loved to labor for. She caught every word her teacher uttered. She had attained to woman's height. Her character was moulding for her future existence. Miss Lyon knew that she was not making marks on the sand. All noticed her winning ways, her perfect lessons, her quiet demeanor, her attentive eye. Every rule of school exactly met her wishes. No restraint was irksome to her. It was no effort to her to do exactly what the teacher required as to her conduct, and as for strenuous application to her books, that was the very thing for which she went to Buckland. She could learn her lessons from the love of study and from the habit of faithfulness in little things, as well as any others could from ambition. If she was not the best scholar in school, there were none who went before her. Some had studied more branches, but she always did as well as any one in her own classes. Of all young ladies in the world to make good scholars or useful characters of, give me your industrious farmer's daughter, who can milk, churn, and set a cheese ; wash, iron, and clean house ; bake bread, cake, or

pie ; and turn her hand to making a new garment, or mending an old one. These are the scholars, when we can get them, who hold on and hold out. Their faces do not blanch at a long lesson. They do not heave a sigh at a mole-hill difficulty, and say, "Oh dear, I can't understand that." My friend was of this favored class. She had put away dolls and other playthings with her infant years. Amusement was an insipid word to her ears. Recreation, in the domicile of her father, was reading, conversation, and the lighter work of the family, or a walk or drive to the corner or to the next town. The teachers and pupils of that winter school all took delight in the new scholar. With all the rest, she was very respectably connected, and had some intellectual relatives whose names were held in honor in the school of that mountain town. Her own worth and intellectual strength made her friends. Thinking was no new business to her. She was used to reflection. She did not ask questions that, by study and consideration, she could answer herself. She did not waste her time in trivial conversation. She was on the alert for information in the house, and by the way, at the table, and in the social circle. Nonsense was what she could not understand, nor sympathize with.

Mary had been brought up to follow the dictates of conscience, to speak the truth at all hazards, to fear God, and to hate evil. It was no new thing to her that she was a sinner in need of pardon. The right and wrong of things had not only been discussed in her hearing ever since she could understand moral distinctions, but she had been herself allowed and encouraged to engage in such discussions. Ethical questions had long been as familiar to her, as her a b c. Still, truth in her new home came before her in a new aspect. She was associated with many of her own age to whom religion was a source of every day happiness. Their love to God was to them a well-spring of joy. Their lives were beautiful illustrations of the power of religion to subdue the passions and turn the warm current of the youthful heart heavenward. Nothing preaches like example. Religion, as embodied in these companions, was a constant sermon, and the application was so obvious, that one trained as she had been, could hardly fail to make it. In the cheerful labors and patient efforts of her teachers to make every scholar better as well as wiser, and in the earnest faith of Miss Lyon, she saw the beauty of religion in letters of living light. She read, and, as was natural to her, she meditated, till the desire for the like precious faith filled her soul. In the religious instruction which Miss Lyon hardly let one day slip by without giving, the truth which had before dwelt in the outer court, the intellect, was now brought directly to her heart. Her susceptibilities were awakened. Things, that she had all her life time known, she now felt. As from day to day, Miss Lyon unfolded,

as all her scholars know she could, the extent of God's claims, the wide import of his law, and the reasonableness of his requirements, blameless as our young friend was in the eyes of the world, she felt herself a transgressor of that law, justly exposed to its penalty, and forever liable to the frown of a righteous God. She was not overwhelmed with the fact. Guileless as a child, she trusted that the way of salvation was open to her. Hearts, humble and simple, can understand what it is to come to Christ, when learned men and sage philosophers, puzzled with their own wisdom, refuse to look and live. One Sabbath forenoon, as she sat in the corner of a square pew in that old meeting house, as much alone with God as in the retirement of an upper chamber, she listened as the minister of Christ offered salvation to his lowly hearers, and invited the weary, the wanderer, the thirsty, to come; and her heart replied, Lo! I come. He who made her mind saw its purpose, and as she gave herself forever away, to love and serve her God, accepted the offered gift. She seemed to have no experience to speak of, but she is of those who endured unto the end, and now, clothed in white, she doubtless looks back on that Sabbath hour, as one of most intense interest to her in her tuition below. As she listened to Miss Lyon, her mind received new views of life, and she added to her native sweetness, the grace of Christian self-denial. She knew no ecstasy. She saw no visions. She never spoke of raptures. She omitted no lesson. She wore no long face. She looked at things as they are, and as God looks at them. She did all from higher and nobler motives. She disciplined her mind and stored up information not merely for her own gratification, but to make it a better instrument to do the will of her Father in Heaven.

In the spring she returned home, and the next summer she engaged in teaching. She kept a district school. Her services were in demand in that district ever after. She subsequently went to Ipswich to continue her education. She taught sometimes in the sunny South, sometimes in the Ipswich Seminary, and sometimes in her own father's house. Everywhere she was beloved and successful. In every situation she was faithful to her employers and to her pupils. Her own mind constantly grew larger and richer. At all times, it was her first endeavor to bring all within her reach, to honor God, to appreciate his glorious character, and to fulfil the work which Christ has left his followers to do. She looked abroad, and saw multitudes perishing for lack of vision. She gave liberally of her earnings to send to them the word that brings salvation. Daily, in her approaches to the throne of grace, she remembered those whom her voice and presence could not reach. She did all in her power to enlist her friends in the same work. She had a winning way of speaking to a thoughtless scholar. "I have been very much interested

in your progress in arithmetic," she would begin, "but," she would add, "I have been afraid you did not think so much as the subject deserves, of the interests of your undying soul." There was no making sport of such an appeal. With what a natural tone, how sweetly, — her voice was sweet, low music, — would she say to a Christian friend, "You will consecrate yourself *entirely* to the service of God; will you not?" Information on the state of the world, next after bible truth, and in connection with it, she delighted to collect and diffuse. She studied and taught geography with reference to the wants and woes of humanity. We used to say, that we were always sure of seeing the *Missionary Herald*, when we met her. Her pupils were well informed as to the history and progress of Christian missions. Her charity for those afar off did not abate her love for those in her own path. That submissive but bereaved Christian mother, who still survives, will tell you that she was no less helpful as a daughter, or lovely as a sister, because her heart embraced a world.

Not unsought was she won. She was teaching school at home. Her father's house was well filled with adult young women, who boarded there to enjoy her instructions. Two younger brothers also shared the privileges of her school. The missionary elect travelled that way, and partook for a night of the hospitalities of the house. The man was not blind. He could not fail to see her obliging disposition, her household thrift, and her lovely Christian spirit. She invited him to go in and see her school. There he witnessed her tact in teaching, and saw, reflected from glowing faces, the impress of her own beautiful and intelligent mind. His judgment approved. His heart loved. *She* took the matter calmly. She considered it well. On due deliberation, she hailed the providence that opened a way for her to go in person to the destitute whom she had so long loved and pitied. She could not easily be spared. She was eminently fitted to be useful in her native land. She was like a right hand to the beloved Principal at Ipswich. Miss Lyon too was anxiously asking whether she might not have her efficient aid in her contemplated enterprise. She was beloved by a large circle of friends. She was dear as ever was daughter or sister to her own family circle. But she looked away and longed to go. "Others," she said, "can easily be found to fill my place here; let me go to the heathen." It was not in our hearts to hold her back. Parents and teachers, friends, and companions, bade her God speed. She went about her preparation as collectedly as though she were only getting ready to keep house in the next town. She put herself under the instruction of a returned missionary, that she might acquire the native tongue of her future scholars.

The American Board became embarrassed by the commercial

pressure of '37 and '38, and as many will recollect, were obliged to hold back the willing agent from his foreign field. With her own true and good common sense, my friend remarked, that she did not regret the delay on her own account. "I shall have," she said, "an opportunity to do a little good in this country before I leave, and I think it probable I shall live just as long, and do just as much in the missionary service as if I should go abroad immediately." The remark was doubtless a prediction. The people in her own town furnished her a school room. A small house was taken. Nine grown young women, if I remember right, with herself, occupied it. Each of the family, except the teacher, brought their furniture, table service, and food, from their homes not many miles distant. The teacher had intended to board in an agreeable family near by, but that little circle so besought her to share their bed and board, that she could not refuse. Her last labors in teaching, to any extent, in America, were in that school and family. A delightful remembrance have that band of girls, of their missionary teacher. They did not run the slower in the path of human learning, because they were starting on another and higher race, and had their eyes on another goal. They learned to think for themselves, and to feel for the needy at one and the same time.

The Board of Missions was relieved from its embarrassments. Our young friends received word that their services were waited for. In due time their union was consummated. They made flying visits to their friends. They went together to his beloved Alma Mater, and received the benedictions of the men to whom he had first looked for instruction and guidance, and with whom he had been subsequently and happily employed in the business of education. He shook hands with young men whom his example and arguments had won to the same great work, the missionary service among the heathen. They went together to South Hadley, that she might bid an affectionate farewell to her revered and beloved Miss Lyon in her new home. Miss Lyon had kept her eye on her from the first hour she had become her pupil. Her heart had enjoyed her improvement. She rejoiced to see her commence a religious life. She followed her upward and onward course. She gave her a parting blessing. It was the second year of that institution that, with tears, they bade one another farewell, and ere this, I doubt not, they have exchanged sweet congratulations in palaces of joy.

Mary went to her distant work. She was a good wife. The Mahratta was hardly new to her, when she reached her adopted home. She was too lavish of her labors. She lived too fast and soon failed. A lady associated with her in the same mission, wrote after her death as follows: "She was with us only a short time, but we do not measure her usefulness by years. We feel,

that few have done more for this people than she. Her prayers for them were many, fervent and heartfelt. She had four schools, to which she devoted a good deal of her time, energy and thoughts. These schools were in the city, and visiting them from week to week, she became extensively known to the girls' mothers, and to many women in the neighborhood. Often would they collect around her in little companies, and she would tell them of Christ and his salvation. Since her death, these women speak of her in the most interested manner. A more cheerful, happy person, say they, we never knew. She had many calls from the natives, and no one was suffered to go away from her, without some word of instruction. Often would she say to me, 'Now speak a word to this person or to that,' whom we might meet. It was evident from the first, that she meant to spend and be spent for this people. She labored with all her heart and all her strength. O how great is the loss to us all—to the heathen community, to the native church, and to our own little band. The native brethren and sisters loved her ardently, and they now mourn and weep. As for ourselves, we feel stricken and afflicted. She always came among us with so smiling, peaceful a countenance, as to impart life and joy to us all."

Before she was thirty years old, she was called to her heavenly home. Her passage thither was short and easy. It was from her home in heathen land. At five, one morning, she took her usual drive, though somewhat unwell; breakfasted with a sister missionary, and visited her schools before returning. Before noon, she sent to a female friend to call on her at her room. Her husband was absent on an exploring tour. That friend exclaimed, on reaching her room and looking on her countenance, "how very ill you are." "Yes," she replied, "I do not know but I am dying." So it was. The pestilence that walks at noon day and wastes at night so fearfully, was abroad, and she, service-worn and feeble, was its victim. She expressed no fear. She uttered no regret that she had engaged in the missionary work, but rejoiced in her dying hour, that she had been accounted worthy thus to manifest her attachment to the cause of Christ. To the last she was perfectly herself. Along with her tender expressions of affection and sympathy for her absent husband and her darling little son, she would say to the friend who stood by her side, "dear sister, do sit down."

Between four and five in the afternoon of the same day, the door of the upper sanctuary opened to her. Jesus called. She cheerfully answered, *I come to thee*. She entered in, and is safe.

"That life is long, which answers life's great end."

FICTITIOUS READING AN INJURY TO TEACHERS.

A Prize Essay, read at the meeting of the Essex County Teachers' Association,
April, 1849.

THAT young lady who expects to teach, should pause and reflect before she indulges a fondness for the reading of Romance. The books that we read while the mind is receiving its bent, give a deep coloring to our after emotions, opinions, and principles. Then, every treasured thought is seed for an abundant harvest ; and every scene is a living reality, which the sober convictions of no future can entirely efface. She too, who is already engaged in making impressions upon deathless mind, should not let the present, fleeting pleasure shut out of sight the future, permanent good. If she ardently desires to become an enlightened and successful educator, she should select her reading with a view to that end. This is her privilege and duty, which, neglected, will be a fearful accuser in this world and in the next. Acting upon this principle, she must reject many books that invite her to a delicious repast, for the simple reason, that they conflict with the grand purpose of her life.

One chief requisite in a teacher, is a true and ready sympathy with her pupils. The lack of this, nothing can supply ; for by it, the unspoken, heart-language of the one is readily understood by the other. Who cannot recall the time, when, in the light of a beautiful May morning, with older companions, she tripped lightly along to the district-schoolhouse ? There, a little girl, you sat among the small ones, on a low bench, in front, awaiting, impatiently and with a trembling heart, the coming of the *new teacher*. Others, hardened to the influences of such an occasion, were busily occupied in making the noise that usually ushers in the first day of a public school. But you, too young and too sensitive to feel thus indifferent, quietly sat, wondering if you should love the stranger lady, pointed out to you at church, the day before, as the "new teacher." In the silence that succeeded that teacher's entrance, how did you look for a gentle, loving smile and sympathizing glance ! How did your heart leap, or sink, within you, according as you did, or did not, meet them. All through that first long day, an undefined sense, either of loneliness, or of companionship, would come over you, as you listened to her words and looked into her eye. You may be a woman now, but still your appreciation of what is winning has never *been truer than when, a fair-haired child, you stood beside the knee of your instructress, and was initiated into the mysteries of*
a b c.

All scholars expect that from their teachers, which we call

sympathy. It is simply the overflowing of a kind heart, which recognizes its fellow in every human being, and forgets not that *all are dust*. When a fault is committed by those under her charge, the teacher with such a spirit, instead of turning away in surprise and disgust, remembers that she too is fallible, extenuates the offence as far as possible, and makes the offender feel, that his case is neither a solitary nor a hopeless one.

Beyond and above this natural impulse, is the principle of benevolence, which leads us both to remember others and to forget ourselves. If, with a right good will, we seek the highest interest of our school, we shall be likely to use the best methods for attaining it. We shall be chary of our time and talents, and husband every resource for our pupils. In reference to any new pursuit, the question will not be *merely*, "Will it add to my knowledge and happiness," but, "Shall I be better fitted thereby to train and benefit other minds?" In the early morn, at noon-day, and in the silent watches of the night, the mind will be so absorbed with thoughts and plans, hopes and desires for them, that there will be no room for selfish interests.

We shall not look on our school as made up of individuals, nor as a community by itself; but as a part of the whole world, which will act on other parts, and these on others still, the field continually widening, until the day of millennial glory.

Energy is another prominent trait in the character of a good teacher. No labored argument is necessary to prove, that all the apparatus for moving minds, which an Archimedes in intellectual philosophy might invent, would be of no avail, without energy to surmount difficulties and carry plans into execution. Energetic efforts to bring our own characters to higher degrees of mental and moral excellence, are all so much gain, in the work of forming the characters of others. For every mastery over a natural defect or habitual wrong indulgence in ourselves, gives us power over those whom we are called to influence, in these respects; and our success as teachers, will be in proportion to our control over our scholars.

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones." The teacher should be cheerful, for the sake of her own health and vigor, as well as for the good of the youthful beings about her. None need the medicine of a glad heart, a beaming countenance, and encouraging words, more than the child or youth, toiling up the hill of science, where every step seems like the ascent of a mountain.

Is the cultivation of the above-mentioned qualities assisted or retarded by reading common fictitious works? The writer affirms that the practice operates unfavorably in each of these respects. *It annihilates sympathy with the living beings about you. The mind is occupied with things at variance with their experience.*

Suppose the "new teacher," before referred to, had spent the hours of that morning in perusing with intensest interest a fashionable romance; weeping perhaps over the wrongs and excellences of Rebecca or Malvina, and burning with indignation, as the detestable character of Du Bois or Belgrave unfolded itself to her view. She paces slowly along to her schoolhouse, her mind's eye still surveying the scenes of sublime wretchedness, or exquisite bliss, which have been so real to her. Now she is in the midst of a scene from the life of Jane Eyre. The modest rustic temple and quiet church-yard hard by, the tombstones with their sculptured figures, the shadows on the wall, the surpliced priest and honest clerk, the stern, majestic man, and his veiled bride, are before her, impossible to be banished by any effort. The voice of the priest falls solemnly upon her ear, as he calls in the name of God, upon any present who know aught that should deter the man before him from taking the woman by his side for his wedded wife, to come forward and show it. She steps on, still with a beating heart, and a chill creeping over her; she sees the white face of poor Jane Eyre, upturned to her master, wondering that he does not furiously deny the charge that another calls him her lawful husband. Again, as she nears the building amid the shouts of the children, chasing back and forth in their glee, she hears nothing but the last words at the farewell scene, and sees nought save the governess and her master; him in his wild rage, her in her gentle, sad firmness. But she has already passed the threshold and is entering the low, dark school-room. Before her are the honest, homely faces of actual, living children, dressed in their coarse attire, many barefooted, some with their hair brushed one way, some another, the rest not at all. The sight recalls her to herself, and she steps from her palace in the clouds into the narrow, unpainted, unfinished, defaced, gloomy room. Disgust and disappointment speak out in every feature. No wonder, the timid, anxious child turns shrinking from her glance, and fears the teacher *can't love little girls*. The teacher has a heart; she might have sympathy; but she has so long enjoyed the companionship of angels and fiends, that an intermediate class claims no regard from her. The ragged urchin whose face bears the marks of his morning's breakfast, and the awkward girl, whose hands are hardened by toil, and her complexion browned by exposure to all weathers, are too ugly or too honest to belong to either extreme. She is scarcely conscious, that the forms about her have spiritual occupants, because she looks no farther than the outer covering. *Time and christian principle may change the temper and habits of that instructress; but never while she seeks her intellectual food in Romance. The contrast between the beings in the fancy, and those of reality, will call out her sympathies in favor of the mer, to the exclusion of the latter*

A novel reading christian teacher, — Is there one such? The strife in such a breast must be terrible, and terminate before long in victory to the one element, and defeat to the other. Familiarity with fictitious works narrows the sphere of interest; for the tendency is, to engage us in such characters only as are therein delineated, — and very few such do we meet with in this matter-of-fact world. "Love thy pupil as thyself," is the injunction of Holy Writ; but this command is not obeyed by her, whose sensibilities are so morbidly acute, that a particularly ugly face excites no emotion but disgust, and the effect of an ungrammatical sentence stops with the discord, that grates so harshly on the ear. No confirmed novel reader can deny with candor, that self-sacrificing, patient, persevering labor is more irksome, and done with less hearty good-will, after perusing such works; and surely no post requires more of this kind of toil, than that of a teacher. Now, "to continue in a practice, injurious to our usefulness, merely for the sake of present enjoyment, must add new strength to the bonds that unite us to self and fetter us in benevolent action."

The perusal of Romances leaves us without the energy necessary to the right performance of school-duties. There is a fixed limit to our impulsive power, and when this is passed, languor and absence of mind must follow.

She, who has pored over Miss Bremer's novel of "Nina" till midnight, and in her excitement lighted to a flame the electric spark, which should kindle her soul the ensuing day, need not be disappointed, if lifelessness is the order of things in her school, for the next six hours. Her eye will be vacant and languid, her voice and manner feeble; the spelling and reading may be heard; Geography and History may be gone over, but no answer from any pupil will be heard so distinctly, as the fatal vow made by Nina at the bedside of the dying Edla. Nothing surprises her, but the occasional thought that she is in school, hearing recitations, and she seeks her room at night, hardly realizing that she has done aught but dream, during the day.

Most young teachers can recall one such day at least. The thought of it, even, is a keen reproach. Again, no teacher can present motives to study and self-denial, with power, when she knows these effects, and continues her novel-reading. A small voice within will rise above her loudest arguments. Her scholars may not know that she is habitually yielding to an appetite, not inferior in strength to that which chains the drunkard to his darling vice. It may be a secret locked up in her own breast, that she is continually acting on the very principle she denounces to them, namely, that of preferring the pleasure of the fleeting moment to enduring good. They may never have seen a work of the romance kind in her hands, and perhaps would make no

account of it, if they had; *but she knows all*, and feels her utter powerlessness to bring the minds under her to a point of excellence, which she has not herself attained.

Gloominess, such as none but an habitual novel reader knows anything of, will creep over the soul unawares. A sense of unfitness and incompetency for anything good, seizes upon the mind. The language, unexpressed it may be, is that of the ancient, in the land of Midian — "Wherefore is light given to him that is in misery; and life unto the bitter in soul; which long for death and it cometh not, which dig for it more than for hid treasures, which rejoice and are exceeding glad, when they find the grave?" No doubt, this sentimentality, as it is called, is often put on — a garb of affectation; yet there are those upon whom the effect is more deplorable. There are those who have just mind enough to appreciate the beautiful, — exquisite sensibility and imagination sufficient to fancy anything a reality. They have not much versatility; when they are strong on a point, they are not easily moved. Such individuals suffer most from the habit of devouring novels. In general, they outwardly resemble other people. No sickly sentiment, neither exuberance of joy, nor depressing gloom, are observed in them. Yet there is an under current ever flowing on, coloring the thoughts and watering the vineyard of the heart. If such finally become successful teachers, they do not ascribe it, even partially, to novel reading; but rather refer to that as a drawback. How many such exclaim, "Had I only garnered up useful knowledge during those years, instead of filling my mind with visions and dreams, how much more good might I now accomplish." There must be a singleness of aim and integrity of soul in whatever we engage in, in order to complete success. There must be no clashing between duty and inclination, nor between theory and practice. Napoleon recognized this principle in his triumphant career. The contests between his will and conscience were few and short. Luther knew and practised the same, though in a widely different field of effort. She who has recently been removed from our band of New England teachers, was an illustrious example of such integrity. She began in early life to conquer self, and ended in triumphing over every opposing influence.

Her sun set in its meridian glory, but not until myriads had rejoiced in its light.

She was no novel reader. Her views of things were drawn from large observation and deep reflection. She allowed no romances in her school. Here her power over mind most *evidently appeared*, and the most confirmed builders of air-castles *were ashamed of their vain structures*. She had a way of *discovering hidden novels*, and bringing them to light. She had no *spies*, *neither did she search rooms to find them*.

She learned from the individuals themselves, what their habits of reading were. She asked them if they had any novels in their possession, and gave them their choice, to send them away, destroy them, or give them to her. She talked and felt what she said. She acted, and that effectually. Every one was convinced, whether she would or not. Light-reading was by her efforts banished from the seminary, if not from the minds of the scholars. None of them have gone out into the world inveterate novel readers, except those in whom the disease was past cure when she met them; and the few whose consciences were seared as with a hot iron, and would not listen to sober truth, may wake to the perception of it no more in this world.

The legitimate consequence of fictitious reading does not follow from perusing one or two works. It is the *habit* that is so much to be dreaded, formed at a tender age, and binding us, like a strong one armed, when our example is all needed on the right side. The country is inundated with yellow covered literature of every variety of pretension, yet essentially the same in the impression made on the young mind. The impression made is decidedly wrong; and those to whom the care of immortal mind is entrusted, should be steadfast for the right. They cannot shrink back and disclaim any influence in the matter. The mere pleasure or disappointment of reading, or not reading, is comparatively nothing. But the example will be a savor of life or death to many. "Woe unto them who call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

WHAT most scholars want, is not *genius*, but *close* and *steady application*. Almost all would make rapid progress, if they could be brought to economize and apply the mind they have. The great difficulty with the young is, that sense carries it with such a high hand over reason. The visual ray is so darkened by the mists and exhalations of the earthly part, that the many grope in their studies as in the night, and at the best, see men as trees walking. If we could administer chloroform to some of the senses of our scholars, and leave their intellect unclouded and bright, dull recitations and slow progress would soon become matters of history. It is slandering God to say that blockheads are in his image. Their dullness is their own work.

MORAL TEACHING.

It can hardly be doubted that the Legislature of this state would have its teachers inculcate the principles of sound morality in all of these three ways; namely, by *general instruction*, on occasion of *particular offences*, and by *example*.

They would, we apprehend, have the teacher take time, even from other pressing school duties, to explain to his scholars the evil of lying, of theft, of malevolence, of impurity, of injustice, and of impiety. They would have teachers explain and enforce, somewhat at large, the opposite virtues. This is evidently the mind of the Legislature, as expressed in its act, and no Prudential, or Town's Committee, can overrule it. Let it take time. The Legislature knew it would take time. They knew that, if scholars were to learn in school the principles of sound morality, which they themselves call the basis of a republican constitution, unbroken time must be taken for the purpose; and from the particular stress laid on this kind of instruction as compared with others, it is evident, that whatever else may suffer, they would not have *this* neglected.

Particular occasions, too, arise daily in school, for which some principle of good morals may be impressively illustrated and enforced. A scholar's tardiness is a good text for a lecture on punctuality, especially if he has thereby hindered the school, or his class. Disorder, as hindering the improvement of all around, may be made to illustrate the nature of selfishness, seeking its own gratification at its neighbor's expense. No case of lying should be allowed to pass without endeavoring to impress on the minds of pupils the cardinal principle of veracity. Alas! that it should be so necessary. Punishment for lying is but a small part of the teacher's duty. He should try to *burn* into his pupils' consciences such a conviction of the wickedness of lying, that they cannot afterwards think of violating the truth. Profane and unchaste language and actions should not only be punished, but their evil character shown in such a way as to secure, if possible, the purity and the piety of pupils.

A third mode of teaching morality in school is by *example*. If we would teach virtue, we must *be* virtuous. In vain do we inculcate lessons, which we ourselves violate. A teacher may dilate on the beauty and excellency of good conduct, till he thinks he has made all fast and sure in the minds of his scholars; but if the undertow of a bad example set in, it will carry them all *out to sea* and upon breakers again directly. Children and youth *are governed far more by sympathy and feeling, than by reason and argument*. If they see that the teacher's inclinations are *wrong*, they take the contagion quickly, let him reason and dis-

course as he may, about morality and virtue. A bad under-current in a teacher's character is sure to find its way by secret, if not open channels, to his pupils' hearts; while a true love for virtue, if it do not beget the like love in those of whom we have the care, will at least increase their respect for it.

GREATNESS.

ALL true greatness is quiet, whether in mind or matter. Its movements, if it move, are easy; for effort is needless. The ocean is grand, even in its stillness. Yonder it lies, the vast, blue, dread, eternal deep, cradled in its own infant-like repose, and asks no witness of its grandeur. The pathless and measureless ether above us—that nurse of great thoughts and high desires—does not trouble itself to boast its own sublimity. The quiet heavens are not vain and loud talkers in their own praise. Those calm stars have twinkled in the same gentle way, ever since they were marshalled in their places, without a thought or wish for an archangel's trump to celebrate their beauty and grandeur.

So great men, and so clusters of great men, making eras in the world's history, shine by their own quiet light, and are great by their own unboasted greatness. They seek not to strike by shifting positions and multiplying contrivances. They do not *dazzle*, but pour a flood of steady radiance down the long track of time. Present applause may not greet them. It is not what they *seek*, but *shun*. The applause of the unthinking many would be their condemnation. Their motto is the poet's, "Fit audience find, though few."

It is more difficult to act on mind than on matter, in the ratio of their value. Consequently, higher and better preparation must be requisite for the former, than for the latter, in the same ratio. To prepare yourself for the business of persuading men to what is good and true, is as much more difficult than to learn to make boards smooth, as the work, when done, is better and more valuable. Both works, and therefore both preparations, are needful, and truly honorable. It is useful and honorable to make a blade of grass grow where none grew before. But the blade of grass withers, and its flower falls; while mind goes onward, and may go upward forever.

A PERMANENT INVESTMENT.

Not only ask, What an investment will *now* yield, but also, How *lasting* will be its dividends? Will the very kind of property, to you at least, soon cease to be property at all, — of no more account than the dust on a fixed star?

Everything depends on this question of *permanence*. An investment *always* good, — from the nature of the case imperishable, ever increasing — must, one would think, command attention.

The mind itself is an eternal principle. It will never cease to be. What is laid out in beautifying and adorning it, is not lost. Early death cannot efface it, nor can the late and cold frosts of the evening of life chill it to death. Every increment of skill, every addition of taste and knowledge, is an eternal inheritance, never to be erased by the tooth of Time. With augmented knowledge, and taste, and sensibility, there may indeed come deeper woe; but the value of the inheritance is not the less, nor its term the shorter, because fearful and never-ending woes abide its abuse. Even Literature and Science have a kind of immortality. How much more the mind itself, and all its own proper growth! The poet, genius-inspired, boasts, not altogether vainly, that his work shall never die. Monumental marble and brass shall crumble; but the "thoughts that breathe, and words that burn," shall live an ever-growing and spreading life. How much more shall the Thinker's *Power* live on forever, undecaying and unspent?

Lay up mental treasures, then, with sedulous care. Invest your time, and money, and toil, in such treasures, with a liberal hand. You will not regret it. The income will be rich and everlasting. Here, be avaricious as you will. Coin your moments into intellectual, incorruptible treasures. Make this your motto, *evèr-getting, evèr-giving*. Remember that knowledge is to be prized next after God; and if you love Him first and supremely, there can be little danger that you will love knowledge too well.

N. B. THE delay of this Number of the Teacher has been occasioned by the time taken up in preparing engravings for the Article on Perspective Drawing. The editor of the present Number hopes that subscribers will on this account excuse the delay; and himself also for appearing before them twice in the year, when he should have appeared but once.

THE

MASSACHUSETTS TEACHER.

Vol. II. No. 9.]

A. PARISH, EDITOR OF THIS NUMBER.

[September, 1849.]

[We commend the following interesting case to the attention of our fellow-laborers, as containing important information for the guidance of the Teacher, under trying circumstances, to which all are more or less exposed, in the discharge of their duties.

The decision in this case presents principles involving the *rights* of both teacher and pupil, in a clear and lucid manner, which render it valuable for reference in any other occurrence of similar character. Every teacher should understand his *rights* as well as *duties*, and require, with judgment and firmness, that they shall be respected; he will then find himself, as did the accused in the present case, "like gold tried in the fire," all the brighter for it, and esteemed still more competent for his office than before.]

SCHOOLMASTER AND PUPIL.

INTERESTING POLICE TRIAL, before Justice Hooker.—The decision in the case of the *Commonwealth versus S. M. Cook*, of Cabotville, after a tedious trial of two days, was given during the last week; and on account of the important interests and principles involved, a somewhat detailed report of the case seems desirable.

Complaint was entered for two alleged assaults on Lewis Winchell, son of the complainant. The *fact* was not denied by the defendant, but he justified himself on the ground that what he did was done in the proper discharge of his office as a Teacher of the school of which the lad was a member.

The facts in the case, as appeared in the trial, are substantially as follows: The boy was directed by the teacher (Mr. C.) to occupy a different seat from that in which he had been accustomed to sit. He refused, and took his old one. The teacher directed him again to take the new seat, and again Winchell refused, and retained his old seat. Defendant then took him by the collar to remove him

from the seat, and the boy resisted, seizing hold of the desks nearest him. Teacher drew him to the platform, and in the struggle threw the lad upon the floor; whereupon Winchell got up and said, "I should like to see you do that again." Defendant laid him down a second time, when the boy arose and said, "you won't throw me around so if you are a schoolmaster." Mr. Cook again threw him down, when Winchell called defendant a "d—d fool." Defendant then put him into a recitation room, back of the platform, and closed the door. Winchell immediately raised the window and leaped out.

It was alleged by the complainant that defendant hit the boy's head against the wall, and kicked him as he passed him into the recitation room; but the latter was not substantiated by testimony.

Immediately after escaping from the window, Winchell said to one witness, "tell Cook from me that he is a *damned fool*; my father will attend to the case."

The next morning Winchell met Abby Mills (a witness) in the entry of the school building, with a letter from his father; but he allowed her to read only the words "Mr. Cook." Said, "defendant did not hurt him any," the day before, — "only made him mad." Said he told C. he did not know where his seat was, and would not take it if he did; — said "his father told him not to take it for the schoolmaster or anybody else, — old Cook would not dare to touch him, — if he did the old man would be up there and turn him out pretty quick." Witness asked him how his father would know he had a whipping? Said he would go and tell him. Witness said, "Mr. Cook will not let you." Lewis said, "he would smash through the windows; — guessed they could pay for a pane of glass."

Immediately after, Lewis entered school and went directly to his old seat. Mr. Cook directed him to take the new one, which he did, and the school proceeded as usual till about a quarter before twelve o'clock, when the exercises were suspended, and the teacher (Mr. C.) addressed the school on several topics relating to proper deportment; spoke of the consequences of resistance to authority, and claimed the prerogative of directing the proceedings of his school, and referred particularly to the necessity as well as right of the teacher to seat his pupils, so that the interests of the school might be promoted. Spoke of the influence of profane swearing, — insubordination, &c.; and thought the offence of Lewis Winchell in disobeying him, in resisting authority, and in using profane language, required punishment in the presence of the school, as the acts were committed before the school. At the conclusion of his remarks, Mr. C. said that he meant to teach the scholars this lesson, that if any were inclined to do as Lewis Winchell had done, and should be guilty of such misconduct, they should not go unpunished.

Defendant then called Lewis to the platform, and told him to hold out his hand. L. said "he should do no such thing." According to Lewis's own testimony, as well as that of other witnesses, he had on a frock coat, and an over coat which came as low as his knees, and a pair of boots which covered a pretty good part of his legs below the knees.

On Lewis's refusing to hold out his hand, Mr. C. commenced whip-

ping him with an apple tree limb, and the boy, with his hands in his over coat pockets, put his coat down to shield his legs from the blows. Teacher stopped and asked L. if he would hold out his hand? — L. said nothing, but did not do it. Mr. C. said he should whip him till he subdued him. Finally, Lewis said, "you have conquered me;" Mr. C. asked him if he was sorry for what he had done? — Answer, "Yes;" and when asked if he would do so again, replied "No." Teacher then sent him to his seat.

The number of blows inflicted was stated by various individuals, as varying from 50 to 132. The boy himself said he counted, "out of curiosity," till he got up to 75. Mr. Cowles, teacher of writing, said he heard Lewis say, "Mr. Cook was a G—d d—d fool, and he should not leave till he had told him so." This was said in the entry, just after the punishment.

Lewis returned during the noon time to the school house, and told the boy who had the key that he wanted it, to go in and get his books; and when the boy replied that he had no authority to let him have it, said that he would get in, if he had to smash the windows in. He did get in through a window, by the help of another boy, and carried away his books.

It did not appear from any testimony that the boy was disabled, although some marks were visible. One or two physicians testified that they examined the marks, but did not deem the injury serious, or that any applications were necessary. The boy was not laid up in consequence of the chastisement.

Upon the foregoing facts, the Defendant was discharged.

Substance of the Decision, as drawn up by the Magistrate.

The complaint is for two alleged assaults on Lewis Winchell, son of the Complainant, — one on the 10th and the other on the 11th of January, 1849. The Defendant admits the fact of having applied force to the person of said Winchell in the instances specified in the complaint, but urges in justification thereof, that he is the Teacher in one of the public schools in Chicopee, of which said Winchell was a member; and that the force was so applied in the lawful and necessary discharge of his duty in sustaining his authority in the school, and in correcting said Winchell for offences committed by him.

The decision of this case rests upon the following principles and considerations: —

1st. The schoolmaster is, for the time being, *in loco parentis*, — sustaining a relation to his pupils parallel to that of a father to his children. The power of correction is the same in the one case as in the other. What the parent can do in the way of discipline, the Teacher can do; and the law ought never to interfere with either, except in extreme cases of wrong doing. It is the duty of a Teacher, just as it is of the father in the family circle, to maintain good government in the little community over which he presides, and secure proper subordination in all its members. No school can prosper where this end is not attained; disorder and misrule will

triumph; and the teacher who fails in this point, ought to resign his trust.

2d. While the Teacher should aim to secure the above ends by moral influences, by appeals to the reason and better feelings of his pupils, and by punishments of a milder sort, yet the law sanctions a resort to corporal chastisement, whenever it becomes necessary for maintaining his authority and preserving order in the school. The expediency and necessity of investing the schoolmaster in *all* cases with this power will hardly be denied; yet in *some* cases of a peculiar kind, the mere existence of the power, known as it is to the scholars, will answer every purpose of its *actual* exercise.

3d. A resort to corporal punishment is not only allowed and sanctioned by law, but made an *imperative duty*, whenever it becomes necessary for the above purposes. *Good behaviour* is expressly designated by the school law, as one of the objects to be secured by every master of a public school; and no scholar, however vicious and disorderly, can be excluded from school, until every proper mode of discipline and means of reformation have been tried upon him without success. If he is excluded *before this is done*, he is *unlawfully* excluded; and by a recent statute of the Commonwealth (Statute of 1845, Chap. 214,) may recover damages therefor by an action against the town. But if, after all suitable means have been applied, the scholar remains *incorrigible*, so as to be a nuisance to the school, he may undoubtedly be suspended or expelled by the town School Committee, in the exercise of their general supervisory power. There may be an exception to the above general rule, of those scholars who are of such mature years and growth, as to make corporal punishment in such cases, entirely unsuitable and improper. Exclusion from school is the only remedy in such cases of incorrigible pupils.

4th. A school teacher is amenable to the law, in a criminal prosecution, for punishing a scholar, *only* when he acts *malo animo*,—from vindictive feelings, or under the violent impulses of passion or malevolence. He is not liable for errors of opinion or mistakes of judgment merely; provided he is governed by an honest purpose of heart to promote, by the discipline employed, the highest welfare of the school, and the best good of the pupil. The *intent* is the *gist* of the offence, in this as in all other cases; and this is to be gathered from all the circumstances of the transaction,—the time, the place, the instrument used, the mode of administering the punishment, whether in anger, or calmly and deliberately, and its proportion in point of severity to the heinousness of the offence, together with all the other circumstances and incidents accompanying the transaction.

Sometimes there may arise in the school a sudden outbreak of open rebellion and obstinate resistance to the authority of the Teacher, placing him in a peculiarly trying and difficult position before his school, and demanding the most prompt and energetic measures for its suppression. He must decide at once, with no time for reflection, what to do. He is forced into a conflict *before the school*, with one or more of his pupils, and the struggle is for the *supremacy*. His authority as the master of the school is at stake;

all eyes are upon him, and if he cowers in the least or yields one iota in the conflict, his government is at an end. In such an emergency *he must conquer or be conquered*; and to secure the triumph of his authority, a more violent exertion of physical power may be necessary, and will be justifiable, than in cases of ordinary disobedience. And if, under the excitement of the occasion, he should do what, on a calm review of the transaction, he should see himself was not the most judicious course, yet if it is apparent that he was influenced by right motives and feelings in the matter, he will not be held responsible therefor, in a criminal proceeding. Such unfortunate occurrences are rare, yet they are sometimes unavoidable.

5th. There is an obvious distinction between a criminal prosecution against a schoolmaster and a civil suit against him for damages. The former can be sustained only where his motives are wrong; whereas in the latter he is liable not only for intentional wrong, but also for mere carelessness and negligence in the infliction of punishment, whereby injury results to the scholar who is punished. The liability is the same in this as in other analogous cases. A soldier, for instance, discharges his gun and wounds a comrade, not intentionally, but through carelessness. He may be compelled by suit to make amends for the injury, but cannot be held liable as a criminal. So the teacher, who exercises his right of correction, though with proper motives, yet in so incautious and negligent a manner, as to put out an eye, wound a limb, or inflict other severe bodily injury upon a scholar, could be made to respond in damages for his carelessness, though he would not be amenable as an offender against the Commonwealth.

6th. It, perhaps, will be objected, that if the positions taken above are sound, then there is no remedy when a schoolmaster is rigorous in his punishments beyond what is reasonable, and injudicious and rash in his modes of discipline. To this it may be answered, that public sentiment, always sensitive on this subject, and quite enough in favor of laxity in government, both at home and in the school room, will be an effectual corrective of any tendencies to such extremes. Besides, if any parent feels aggrieved by the discipline exercised upon his child, he can apply for redress to the Town School Committee, who are bound to interpose and remedy the evil, if there is any just ground of complaint, and who also have the power by statute, (Statute of 1844, Chap. 32,) to remove the teacher whenever they deem it proper, without assigning any reasons therefor, — the whole matter being subject to their entire control and discretion. This is a much better course for the parent to take, both in its bearings upon the good of the child and the interests of the school, than to make an appeal to the law, either in a civil or criminal proceeding.

It is only necessary to make an application of the foregoing principles to the case under consideration, in order to come to a satisfactory result. And without adverting to the evidence in detail, it is sufficient to state, that viewing the facts disclosed on the examination in the light of those principles, the justification relied on by the defendant seems to be fully sustained. The boy, Lewis Winchell, assumed at the outset an attitude of defiance; and through the whole

manifested a determined spirit of rebellion against the authority of the master, by open and violent acts of resistance, and the most insolent and profane language. The contest on the *first* day required prompt and decisive action on the part of the master to maintain his supremacy. The punishment on the *second* day, though marked with some degree of severity, was not disproportioned to the offence, nor continued beyond what was necessary to subdue the boy. It was administered, moreover, in a calm and deliberate manner, and with a suitable instrument, and did not occasion any serious personal injury.

Without presuming to decide the question, whether a different course *might* not have been preferable in some respects, it is enough, that judging from all the circumstances of the transaction, the defendant appears to have acted from upright and conscientious motives, and according to an honest sense of duty, and this being the case, he must be discharged.

ON THE REQUISITE QUALIFICATIONS OF GOOD TEACHERS.

A Lecture delivered before the Hampden Co. Teachers' Association, at their Semi-Annual Meeting, in West Springfield, May, 1849.

BY REV. JOHN F. MOORS, DEERFIELD.

Teachers, and Friends of Education:—

I congratulate you upon the increasing interest which is manifested in our Common Schools. If there is any cause in which every friend of humanity can engage with whole-souled enthusiasm, it is this in which you are engaged. For it may be considered an established conviction among enlightened men, that it is upon sound education and pure religion, that the hopes of humanity rest. These are the essential bases upon which the improvement, the true prosperity and happiness of individuals and of nations depend. Without these, all other agencies, whatever their immediate effects, are partial and defective. He who studies the highest welfare of his own being, will see to it, that his mind is well disciplined by manly study; that his whole nature is controlled by religious principle. Without these there can be no true education. He who is interested in the welfare of his fellow-men, will labor to preserve unimpaired these two agencies as essential to real prosperity.

While the pulpit labors to persuade men that there is no substantial happiness for an individual or a nation, except in that *wisdom which has its beginning in the fear and love of God*, it is *the office of the school and the school Teacher, to inculcate the kindred Truth, that the intelligent man alone has access to the*

purest fountains of happiness ; that he alone holds his destiny in his own hands ; that he has a possession which wealth cannot buy of which poverty cannot deprive him.

To our public schools we look with pride for what they have already accomplished for our New England. We look to them to preserve her position in our widely extended domain, by diffusing among her people that intelligence which has always characterized them, and to which we must trust, to balance our want of numerical strength. Let others boast of fairer climes, of more fruitful fields, of wealth, to which we make no pretensions. We shall rest contented so long as New England should be recognized as the nursery of learning and piety.

How shall our schools be made all that they can and should be made ? The organization of this Association, the gathering of this body of Teachers, furnishes a reply. We must raise the standard of Teaching, and improve the qualifications of Teachers. This is, we are all aware, no new statement. But it covers the whole ground. If this result is attained, all other things will follow in their place. Let us have the right kind of Teachers, and we may trust them to get everything else we need, to make good schools. They will infuse their own spirit into their scholars, who will impart it to their parents, and the right kind of schoolhouses, of books and apparatus, will in course of time be furnished. Give us the right kind of Teachers, thoroughly armed for their work, and a new era in the history of our schools will be opened. The ardent and judicious friends of education see this, and Normal Schools, Teachers' Institutes, Associations of Teachers, are among the instruments employed to accomplish the result.

The observation of the best friends of our common schools, has convinced them, that if we would improve the schools, we must improve the Teachers ; and in saying this I would not speak a disparaging word of the great body of Teachers. They labor hard and faithfully. I am persuaded there is no class of men and women, who work so hard for so small a compensation, as our school Teachers ; and as to their being unqualified, they have been qualified just as far as the public standard has demanded. If we look for higher qualifications now than formerly, it is not because Teachers are fallen below what they once were, but because the standard has been raised, and is still rising. The public demand better Teachers, and they must be ready to meet the demand.

To require perfection in a Teacher, would be to require more than has been attained anywhere else, more than can be accomplished, — for, should we attain to our present idea of perfection, a higher standard would be revealed to us, and we should be as far as ever from our mark. All that space too vast for us to

measure between our minds and that of the Infinite, is given us, in which to improve. We cannot reach the end of our course, we cannot discern the limits to our capacity to improve. Every step in progress, every effort towards perfection, diminishes this intervening space.

The German parable beautifully illustrates this. It says, "A child was at play upon the open field. A star rose over the hill-top. The child gazed at it with pleased and longing eyes. How beautiful it is! he exclaims. It is just on the hill-top;—I will run and catch it, and have it for my own. With eager delight he started in pursuit, and climbed the hill before him; but lo, the star was not there. It now seemed to rest upon the mountain beyond. Nothing disheartened, the child pressed on. His course led him over fields of roses, and through hedges of thorns. At length he gained the mountain-top. But the star was not there. It was farther than at first. It no longer rested upon the mountain; it was climbing the distant heavens. The child had become a man. The object of his pursuit had not been gained. It had receded as he advanced, but his course had been upward and onward." Perfection you may not reach; yet perfection should be your standard,—in yourselves, and in the work to which you are devoting yourselves. And in saying this, I am saying only what I would say to all. Have a high standard? Enter upon your work, not as if you had a mean idea of its importance,—not as if you were ashamed of it,—not as if it needed any apology from you.

In following out this train of remark, I propose to speak of some of the requisite qualifications of good Teachers, of such Teachers as will elevate the condition of our public schools, so that they may answer in some measure the expectations of their ardent friends. And a word respecting the motives which prompt you to engage in this work. It would be a waste of words for me to urge you to be entirely disinterested in the work,—to make no account of the pecuniary compensation. You will work for money. It is right you should, but let this be a preliminary consideration. Settle it when you engage a school, then banish it from your thoughts. Labor then from the love you have for the work, and from the interest you feel in those entrusted to your care. Engage, my friends, in this work, not merely for the sake of spending a little leisure time agreeably,—not merely for money. But enter upon it with a solemn conviction that it is a great work, the greatest in which men and women can engage. It is to impart knowledge and truth. It is to awaken and develop the God-given powers of the human mind. *It is to train and direct the sublimest faculty which man possesses, the power of thought on which his intellectual and moral powers are based. To your care and guidance are entrusted the plastic*

minds of children. They are to be influenced for good or for evil, through their associations with you. You are to stand to them in the place of their parents. And as surely as they will catch the tones of your voice, will they imbibe your sentiments, and will quote your opinions. You will, however, unconsciously impart a certain spirit to your school, which will be, in no small degree, a reflection of your own temper and thoughts.

While, then, you seek for proper qualifications for your office, do not fail to cherish a profound respect for the nature of the children entrusted to your care. Respect for their nature, not so much for what it is, as for what, with right training, it may become. You may not find in your scholars unusual marks of genius. You may not find the future poets and orators of the land. But you will find those who have received God's best gifts. These are not bestowed sparingly upon a few favored ones. They are scattered with a bounteous hand. They are the gifts of reason, of conscience, the capacity for improvement. These are better far than the gifts of genius, which only a few possess. Even as the sunlight which is freely and daily spread over hill and valley, is more glorious than the costly lamps which illumine only the halls of the rich. No thought of man can measure the grandeur of the nature of that humble child who comes daily to your school from a home of poverty, and clothed in rags. Let that nature be rightly educated and disciplined, and it will reflect the image of all that is pure and good. Respect the children with whom you have to do. Let them see by your daily deportment that you respect them. They are not dumb beasts, to be driven and beaten. They are rational beings, capable of being influenced by moral motives. I deem it proper, though some may consider it a trifling matter, for the Teacher, when he addresses a scholar by the christian name, to preface the name with the title of Master or Miss.

Let the Teacher, who would be fully prepared for his work, gain an harmonious development of his whole being. A school will tax all his powers; they all belong to the school. Harmony is the law of nature. If you examine a flower, you will find every part sustains a proper proportion to every other part. The branches of a tree are proportioned to the size of the trunk; the leaf to the twig. Where harmony is violated in nature, we observe it as a deformity, a monster. And so in the works of man's hands. Should one spend years in carving a marble statue of a man, and should make the thumb larger than the hands, or the head longer than the body, should we not ridicule his pretensions to be considered an artist. Yet, in what respect is he more worthy of ridicule than he who forms a misshapen, deformed character? Is it worse to form a hideous caricature of a man from the dead marble, than it is to build up a misshapen,

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ill-proportioned man out of the materials of a living mind? Yet, instances of this inconsistency are not wanting among school teachers. I must be allowed to give a few examples. There are Teachers who are thoroughly versed in the studies usually taught in our schools, who fail in teaching, from their lack of power to impart their knowledge to others in clear, in simple and perspicuous language. This is a common failing with Teachers. They lack the faculty of explaining, step by step, a process which seems difficult to the child, so that he can readily comprehend it.

How can this defect be remedied? By an effort on the part of the Teacher at exactness and definiteness in common speech. By striving in common conversation, to clothe ideas in the simplest and most familiar words, arranged in the simplest manner. This will do something. Besides this endeavor by hard study and close application, to acquire exact and definite ideas yourself, respecting the matter to be explained, understand it fully yourself, and you will find it not difficult to make others understand it also. In this respect we need harmony in Teachers, between their real knowledge and their power to impart what they know. I would here stop to remark, that much pains should be taken by Teachers, to train their pupils to give *exact* and *comprehensive* answers to the questions proposed to them. Your main object is not to impart knowledge to your pupils, to pour the contents of your minds into their minds, as you pour water from one vessel into another. But your chief aim should be to aid your pupils to think for themselves, and you can accomplish much for them, by requiring them to give answers to your questions in their own words, so chosen, so arranged, and so pronounced, as to express fully and correctly the idea they mean to convey. I know, but cannot tell, should never be received as an answer. Such kind of knowledge is of no practical value.

To return to the subject before us, I have known Teachers, may their number be few, well educated intellectually, but who, unfortunately, possessed bad tempers. They have been ready to fly into a passion on every slight occasion, and scold or fret because the scholars did to-day the things which yesterday they did with impunity. We have known Teachers, of whom it might literally be said, — "We could trace the day's disasters in their morning's face!" They lacked patience, — the one thing needful in a teacher of children. Unless one has learned well the lesson of self-control, — unless he can preserve a cheerful serenity amid the petty annoyances which occur daily in a Teacher's experience, he had better not attempt the work; it will end in *failure and defeat*. He has not that harmonious development of *which we are speaking*, who cannot control his temper. An *irascible, fretful Teacher* is a curse to a school.

A Teacher fully prepared for his work, and alive to its interest, will not limit himself to the routine prescribed by the text-books which he is called to use. A wider range of instruction lies before him, on which he will not fail to enter. Let me refer you to one illustration of an important work for a Teacher, which comes not within the prescribed course of study, for the school-room. It should be an effort on the part of the Teacher, to train his pupils in good manners. Every thing like coarseness, roughness in speech and manner, should be cautiously guarded against. Every thing like insolence and rudeness of manner, on the part of pupils, should be carefully discountenanced and corrected by the Teacher. Let us delay a moment here. The taunt is uttered against us by foreigners, that as a people we have no manners, — that is, no good manners. That we are rough and blunt in our speech and in our treatment of others, to a degree not noticed elsewhere. That men, as they meet their acquaintance in the street, and pass the customary greetings, do it not with heartiness and respect, but rather with a gruff civility, as if each was afraid lest he should compromise his dignity, or his social equality, by too great a deference to his companion. Travellers* tell us that it is not so in the old world. There no one addresses you without touching his hat, if he has one. Should you ask a peasant if he knows the way to a certain place, if he cannot tell you he takes off his hat and begs your pardon. We see nothing like this in our country. The foreign laborers upon our railroads might set, in this respect, a worthy example to the "natives," whose social position is much superior to theirs. We are becoming more and more uncourteous. We speak of gentlemen of the old school, and refer to the men and manners of a generation passed away, — more graceful, more refined than ours.

Does one laugh at this, and say that he despises all foppishness and outside show? So do I as much as he. It is not this I would have increased. But we know that the manners of life are a part of the language of the affections. If the manners are coarse and harsh, the affections will be likely to become so likewise. The taste for the refined and beautiful will be vitiated and blunted. Reverence for age, for superiors, for sacred things, is a sentiment which has been honored in all ages. Far distant be the day when we shall think we have outgrown it, and can set it aside. We look to our Teachers to set a correct example upon this point, and to enforce it by judicious precepts. It is to me a serious objection to a Teacher, if he be of rough, unpolished exterior, if he be destitute of the graces that mark the man of taste and refinement. We do not want for Teachers fops, nor — the feminine of the word does not occur to

* See Dewey's "Old World and New." Vol. I., p.195, et seq.

me, there must be one, — who are indebted to their tailors for their manhood, who carry their character upon their back, who seek admiration for what they wear. The chief purpose such as these serve, is as tailors' walking advertisements. But we do want in teacher and in pupils, in young and old, that courteousness, that affableness, which will be apparent in a demeanour free from awkwardness and disrespect.

We need in our Teachers, I speak as one of the community, whose dearest interests and hopes are confided to these Teachers, we need men and women of enlarged mental culture, liberally educated minds, capable of taking comprehensive views, conversant with many things. A mere acquaintance with the text-books used in our schools, is not enough. These ought they to possess, but other things should not be wanting.

Our schools in the country towns have been satisfied, if Teachers could be obtained who would pass a superficial examination in reading, spelling, geography, grammar, and arithmetic. This involves an acquaintance with only the rudiments of good scholarship. Our schools cannot be much improved, so long as this is the standard of a Teacher's qualifications.

A thorough acquaintance with any branch of knowledge pursued in our schools, implies an acquaintance with many other branches. They are connected together, as is suggested by our use of the word branches. They all have the same root and stem. He would have an imperfect knowledge of a tree, who had seen only a few detached branches, and would hardly be considered competent to impart instruction upon Botany. As imperfect is his knowledge, who has limited himself to an acquaintance with only a few of the simplest elements of the simplest sciences.

The ability to teach others to read, implies a far wider range of knowledge than merely being able to read a sentence yourself without mistake. Let us consider it a moment. In order to teach reading in a thorough and systematic manner, it is desirable that the Teacher should know something of the instrument which he is to use himself, and which he is to train others to use, namely, the human voice. He should know something of the right use of the teeth, the lips, the tongue, the larynx, the action of the lungs, the muscles of the chest. He should know what is a good, and what a bad position of the body; all these imply, at the outset, an acquaintance with physiology. As soon as he commences to teach reading, it is desirable that he should be familiar with the sounds of the letters which he is to use; that he not only know their names, but their use and power. He will find in the text-book these letters classified, one class of linguals, another of *dentals*, another of *labials*. These names will be unmeaning to *his pupils*, perhaps to him. An acquaintance with the Latin, if *he is so fortunate as to possess it*, would remove his difficulty.

And so, in his experience, every day he will find words whose precise meaning will escape him and his pupils, unless he knows something of the history of those words, and can trace them back to their origin, and if compound words, can analyze their component parts. Take, for instance, this word we have just used, "Component." If the Teacher informs his class that it means compound, he leaves them as wise as if he had said nothing about it. It would be a valuable assistant if he could look back at a glance to the Latin participle *componens*, and then to the compound verb *componere*, and then to the elements *con* and *ponere*, and thus see at once the origin of the word, and its exact signification. I would not be understood to say, that a knowledge of Latin and Greek is indispensable to a Teacher in our public schools; I only mean to say that it would be a valuable assistant. With the aid which this extended knowledge of the philosophy and history of language would give you, you would be able to accomplish your work more efficiently. But let us look further. Your class commence the reading of a piece contained in their text-book. It is a brief extract from some distinguished author. It will add to your interest in the piece, if you know something of that author, and of the book from which the extract is made. Some information imparted to your class respecting the author, when he lived, of what country he was, incidents of his life, will awaken a new interest in the minds of your pupils. The name and design of the book from which the piece is extracted; its connexion with what has preceded; the class of books to which this belongs, as historical, or descriptive, or dramatic; the difference in these several classes;—all these may be profitably pointed out. To be able to do this, requires an extensive acquaintance with books, such as only those of an enlarged and liberal mental culture can possess. I am aware of it; and it is this enlarged and liberal culture which we hope to see possessed by the great body of School Teachers. But further, your class have been made acquainted with the author of the extract they are to read, with the book from which it is selected, and with the character and purpose of the piece itself. They are now ready to read the lesson before them. It may contain some historical allusion which must be explained, or the class is left in the dark. It may contain a reference to the history of our own country, and it would be a disgrace to a Teacher who could not answer the questions of an inquisitive boy respecting it. Many of the pieces contained in our reading books are historical, and can be read with interest and profit by the scholar only when he has the aid of a Teacher, who can make the dark passages plain to him. There will be references to customs of the present or of past times, to articles of use or ornament, to various sciences and arts, which only the well informed Teacher can satisfactorily explain.

But we cannot delay longer upon this matter of reading. You may think I have spread out a sufficiently wide field of labor. I have aimed to show you that in order to teach reading scientifically, it is desirable that you should be acquainted with physiology, with the philosophy of language, with history and literature. Do not understand me to say, that no one is competent to teach a class of boys and girls to read, without he possesses all these acquirements, but only, that all these will find their places as valuable assistants in the work. If we cannot have Teachers who are familiar with all these things, let us have an approximation towards it. Let us have Teachers of cultivated minds, of refined taste, of comprehensive views.

You have heard your classes read, you are now ready to hear a recitation in Geography. Are you satisfied with asking certain questions, parrot-like, from the text book, and with mechanical answers learned by rote. It is a great waste of money and of vital force, to have such teachers. It would be worth the effort of some ingenious Yankee, to invent some machine, which should ask these questions. It would be much cheaper, and answer the purpose about as well. Your purpose is to give your pupils exact ideas of the world on which we live. You wish to convey to them a knowledge of latitude and longitude. How can you do this without some practical knowledge of astronomy, — without some idea of the relative position of our earth to the sun and other planets? An acquaintance with the modern books upon comparative geography, by enlarging your views of the science of geography, would render you more competent to impart practical information to your class. If you are so fortunate as to have a taste for geology or botany, or any other branch of natural history, you can draw from it illustrations which will awaken the curiosity and fasten the attention of the scholar. An acquaintance with history, ancient and modern, would be useful in almost every lesson in geography. Places are pointed out in your text books, and events are noticed; and it is the business of the Teacher to fix these places and events before the mind of his class, in such a way that they will be retained in the memory. The Teacher must be much hurried, or very dull, who would ask his class "Where is Waterloo?" and then hurry on to the next question, without a word of comment upon the great battle fought there. Or if he should pass the city of Genoa, without some reference to Columbus, or Moscow, without a reference to Napoleon's Russian campaign, or Olmutz, without allusion to Lafayette's imprisonment there. The Teacher who is well read in history will invest the study of geography with new interest, and *relieve it of the charge of being a dry recital of disconnected and unmeaning details.*

There is no branch of study in schools, upon which Teachers

try their hands, which is so shockingly mangled as Grammar. So badly is it generally taught, that it is not wonderful that many of the best friends of our schools regard it as a waste of time to attempt to teach it. It is easy to make children commit lessons from the text book. But this is of little worth. It is not uncommon to find those who stand high for their attainments in grammar, who can parse anything, who, in their conversation, habitually violate the plainest rules of the language.

Teachers are not sufficiently careful to correct the habitual blunders and inaccuracies of their scholars, in conversation. An answer should not be received by a Teacher, which is not conveyed in grammatical language. If a blunder occurs it should be pointed out and corrected at once, — their attention called to it, and the class made to repeat the corrected form together, and in this way it will become familiar to their ears. An hour spent in listening to the conversation of refined and educated men, will teach one more of the correct use of words, than a week spent over the grammar book. You, as Teachers, will instruct more by one conversation with your pupils, than by your lessons in grammar. The essential qualification, then, so far as teaching grammar goes, is that you be able to *speak* the English language correctly, and then, that you take pains to break up the vulgar and uncouth expressions which your pupils use, that you show them the difference between done and did, between seen and saw, between ought and had ought, between teach and learn.

I would not advise all the scholars in a public school to study grammar. It will do but little good for dull, plodding boys, who, in spite of all you can do, will preserve their blockheads, to get a faint impression of an outside view of grammar. If there are promising, active minds in the school, who will devote much study to the subject, and become masters of it, encourage them to undertake it. And that they may become proficient under your instruction, you need a more thorough acquaintance with the philosophical principles of language, than can be acquired by the use of the Elementary Treatises on Grammar. The profounder works of Lowth, the Philosophy of Rhetoric, by Campbell, will free you from a slavish subserviency to any man's rules of grammar, which are only his rules derived from his own observation of good usage. No grammar is a standard of authority. The only standard is the custom sanctioned by the best writers. If you are conversant with the works of the best writers, and are observant of their usage, you are as competent to make rules, as Mr. Smith, who makes grammars.

To instruct them in grammar, it is needful that you possess a cultivated taste, and an acquaintance with the usage of the best writers.

The general mental culture of which I have spoken, which

can call in aids and illustrations from the whole wide spread domain of science and literature, is less needed in the science of numbers than any where else. One can study this by itself. It stands alone. Each step one takes in Mathematics, opens the way for the next step, and one has but to pass right on, without looking to the right hand or the left. And as far as he has gone himself, he is competent to lead another without difficulty.

I have gone over, as you perceive, the ordinary branches usually taught in our public schools, and have endeavored to show you, as far as I have been able, the need of liberally educated men and women, to teach these rudiments. But are we always to stop here? Friends of education, are we always to stop here? Are we to send generation after generation of children out into the world with no better preparation than this? Shall we be satisfied with teaching them the mere rudiments of knowledge, the first lessons only? Shall we boast of the intelligence of the mass of our people, when they had no better school education than this? Is this all our boasted New England system of Common Schools can accomplish? Surely, in view of our attainments, compared with our pretensions, we have reason to say, that the smallest favors have been gratefully received. The age in which we live demands more than this. It calls for intelligent farmers and mechanics, who can apply scientific principles to their daily employment. It has been learned that knowledge is power. Our schools must be ready to supply the demand. They must be so elevated and improved as to admit new and higher studies. Physiology must receive increased attention. The public will demands it. It has declared it folly to spend years in gaining a superficial acquaintance with the "utmost parts of the earth," while we are profoundly ignorant of the house we live in, ignorant of its surprising mechanism, and of the means of preserving this "harp of a thousand strings" in tune.

Natural Philosophy and Chemistry, — in some way a place should be found for these. And if some of the time spent in fruitless efforts to learn something of the grammar book, could be devoted to these interesting studies, the intelligence of the community would be increased by the change. These can be made the most practical studies for children. The principles they exercise every day and hour, and they would gain a new interest in the most common things, if they were acquainted with the philosophical principles involved. I saw a boy the other day much delighted at seeing a horse drink from a brook; an operation which he had witnessed a hundred times before, without thinking it at all surprising. He saw the water running up hill, from the brook *to the stomach of the horse*. He has just learned the action of *the muscular fibres of the œsophagus*; and the process of raising, *and swallowing the water* became to him an object of curiosity and wonder.

And Astronomy,—can not some place be found for this? How can the children of God live in this world which he has created, ignorant of the wonders and glories and extent of that sublime work of the Creator's hand? If there is any science calculated to fill the mind, even of a child, with profound reverence, it is this of Astronomy. But how shall we find time for these things? We may do something towards saving time, by requiring pupils to be thorough in their studies, and thus save the weariness of constant repetition. In Geography, for instance, scholars are kept upon it seven or eight years. They begin, go half through their text-book, the term ends. The next time they go to school, they begin again, go over the same ground, and so on as long as they go to school. Another great aim of the Teacher should be to aid his pupils in forming correct habits of study. The most important of these habits is an entire concentration of mind upon the subject before it. With this power of abstracting the thoughts from all other things, and fastening it upon one, a lesson will be acquired in one half the time that is necessary, when the attention is diverted to other objects. One half the time is thus saved for other studies.

I hope I have not discouraged a single Teacher in his work. It is a great and holy office which you fill. You need a careful preparation. You need to have your minds well disciplined, by careful and exact study. You may not attain to perfection in your preparation, but let me urge you to cherish a profound respect and love for your chosen profession. There is none greater or better. And may the blessing of many, who have been led by your example and instructions to a love of sound learning and genuine piety, rest upon you.

YOUTH AND CRIME.

Ah, vice! how soft are thy voluptuous ways!
 While boyish blood is mantling, who can 'scape
 The fascination of thy magic gaze?
 A cherub-hydra round us dost thou gape,
 And mould to every taste thy dear delusive shape.
Childe Harold.

IN the following article, a few facts will be presented and suggestions offered, which it is hoped may commend themselves to the consideration of those whose duty it is to lay deep and broad foundations, and erect massive walls, for the edifice in which the living mind of a great nation may dwell, instead of a splendid

monument, which shall merely commemorate the fruitless efforts of the past.

Our system of public instruction contemplates the intellectual and moral improvement of the whole community, and its consequent elevation, refinement, and increased vigor, by reaching, with its influence, each individual who makes an integral part of the body politic. Just so far as it is successful in accomplishing this object, it effects the grand purpose in view; just in proportion as it fails of reaching individuals, or classes of individuals, so far it must fall short of perfection in its work. It is obvious, too, that in proportion to its efficiency in working a favorable change on individuals, will be the real change on the mass, and vice versa. Nor will it be found sufficient if it accomplish much, even arrive at perfection, in a few leading features, in the cultivation of the *whole* population, while many, or even a few, fundamental principles are neglected.

Inorganic matter will remain fixed according to fixed laws; organic matter will take its changes according to laws of nature peculiar to itself, but always uniform and reliable; the animated brute creation are almost as obedient to natural laws and innate promptings, as inanimate matter itself. But for the direction of the human intellect, under the promptings of the desires of the human heart, who can calculate? The former needs to be instructed to *perceive* what is right in all the relations of things; the latter to *feel inclined to do*, and desire to have done that which is for the best good of all. Is not this a brief compendium of the great aim of education?

Now if, here and there in the community, individuals are suffered to arrive at adult age, destitute of that training which shall enable them to understand, and feel, and act right, what must be their influence on those around them? How will their action be likely to affect the rights and welfare of others? Not very favorably, it is certain.

Experience shows more than satisfactorily, that quietness, good order, safety to property and person cannot be insured against their invasion.

All this may seem trite, and not to require repetition, to those who are familiar with the character of violaters of law and order; but a careful review of the whole subject would seem necessary, in order that the true source of crime may be found, and the proper remedy applied for its restraint or abolition.

The law, in general, points to men of mature age, as transgressors and disturbers of public peace. Our jails are constructed for persons of adult age. When a burglary, robbery, murder, or violence of a mob is announced, who thinks that boys are the prominent, criminal actors in the scene? Our laws are so framed, and the public sentiment is such, that men shall suffer

a penalty for the infringement of others' rights; but boys, "on account of their tender age, may be recommended to the clemency of the court." When have we heard of the infliction of capital punishment on a boy for taking life, although the crime of murder has been repeatedly committed by youth? And why do we not find more of the inmates of our State prisons, lads and youth under age? Because the law provides for men, rather than boys, on the supposition that men only, or chiefly, are the transgressors. It is not because crime is not committed by the young, not that they are not violaters of the law of the land, but that the leniency of the law and intervention of friends shield and save them from disgrace and punishment, from which those older cannot escape.

It is comparatively a late thing, that prisons have been provided for youthful offences, and these are known by the milder appellation of State Reform School, Farm School, House of Refuge, &c. &c. It is a matter of rejoicing that *something* has been done in our large towns and cities to check the tendency to youthful crime, and diminish, if possible, the number of candidates for a more advanced criminal course; but that the best or most effectual means have been adapted to accomplish the end, may be considered very questionable. Nor do we apprehend that such means will be adopted, until the public mind shall be made more thoroughly acquainted with something like the real amount of juvenile offences actually committed, and the actual influence of vicious youth on the public weal.

In order to bring this subject more definitely in form, for further investigation, we present a few illustrations of the influence of boys in the perpetration of crimes against the public peace in our large cities.

Francis Dwight, Esq., County Superintendent of Schools in the State of New York, in 1845, in his report to the State Superintendent, communicates the following item. "The Mayor of Albany informs me that *every riot and disturbance* in the city, during the last *ten years*, has been traced to vicious boys under 16 years of age." Mr. Dwight further adds, that "more than *fifteen hundred* children, growing up in ignorance, insubordination, vice and crime, are found in the city of Albany, without instruction, or virtuous influences."

It was stated in the public prints, some two years since, that in the city of Boston there were 1,200 boys roaming the streets, not attending any school, — having no useful employment!

It was said in 1841, that in the city of Detroit there were 1,200 boys, between the ages of 5 and 15 years, who attended no school whatever.

If the statement of the Mayor of Albany be true, with regard to the agency of boys in riotous proceedings, must it not be true

also of Boston, and every other city and large town. Indeed, has it not been stated by the Mayor of Boston within the past year, that there were in that city, whose fame for excellent schools and good order is world-wide, more than 1,000 children who were not connected with any school, but wandering in the streets, without any useful employment? And we would ask individuals who have witnessed riotous proceedings of any extent in that city, within the past few years, what is their impression with regard to the participation of boys in scenes of disorder? Human nature is much the same in all places, and human action under its promptings, under similar circumstances, must be the same.

Ab uno, disce omnes.

Wherever, therefore, the idle, ignorant, and degraded are suffered to run loose in our streets, yielding continually to the solicitings of their own low propensities, what but evil action can be expected of them for the present, and sad forebodings for the future? We speak now merely of the inconvenience which the community is made to suffer, by the presence of a gang of vagabonds, ready on all occasions to cluster around any nucleus of tumult, which from any cause may arise; but beyond this, who can estimate the utter wretchedness of the individuals themselves, suffering from destitution and the penalty of violated law of every kind.

But let us look a little farther for the influence of this class in society. Who does not remember the melancholy occurrence of the Astor Place riots, in New York city, in May last? Was it necessary for the military to fire upon the populace, to destroy human life, in order to quell the tumult? This question has been warmly discussed, and it has been generally conceded, that the City Government adopted the only effectual means in their power to restore order. But what cause created the necessity for applying so terrible a remedy? Vicious boys! Thoughtless, wild, unruly lads and youth. Every death on that sad occasion stands chargeable to the influence of disorderly boys, more than any other cause. While the crowd was quiet, before overt acts occurred, no life was taken. When missiles began to be hurled in every direction, amid the wild shouts and yells of the multitude, corresponding force must be applied; severity must be used to arrest their action. Death followed;—the death of several unoffending, peaceable, innocent citizens. Read now, the following evidence given under oath, in the subsequent investigation of that event, and say if it is probable that a single life would have been destroyed, had it not been for the thoughtless, reckless part taken by boys!

Sydney H. Stewart (sworn) — “Those who were assailing

the doors were mostly *boys* and *young men*, 15 and 17 years of age." "The actors in the disturbances (of whom there did not appear to be many at that time) appeared to be mere lads, perhaps 15 to 20 years of age."

John Clarke. — "I saw some *boys* pick up stones and throw them, and *one man*, whom I told he ought to be ashamed of himself, for he ought to know better."

Benj. P. Fairchild. — "I went on the 8th Street side, and found 100 or 200 *young men* and *boys* stoning the building."

John B. Leverich. — "All that I could see, that were throwing stones, were *boys* from 12 to 19 years of age. *I did not see a man throw one!*"

Chas. Cook. — "The answer (to some question or command from the Recorder during the scene,) from a great many voices, *principally boys*, I should say, but some men, and it seemed like a great shout, was to this purport:—'Fire, you sons of bitches! fire! you durst not fire!' From the sound of the boys' voices, I should suppose they were about 16 years old."

Wm. Hall, Brigadier General. — "The rioters generally appeared to be *boys*, 16 years old or so; *and if citizens had kept away*, there was not enough of them to make a riot; but their presence encouraged others."

Sylvester L. Wiley. — The persons who were engaged throwing stones, were mostly boys, as far as I could see. There were *very few men engaged*."

Jesse G. Haviland, (Contractor). — "There was a crowd of boys, some 200 or 300 throwing stones." . . . "I should think there were 200 or 300 throwing stones, from 8 or 9 up to 20 years old. I did not notice *a man* throw a stone."

Thos. J. Veldern, (Boatman). — "Those throwing stones were half-grown boys."

Such was the burden of testimony presented at the investigation instituted by the civil authority of the city of New York. And did the tribunal before which the facts were placed, recognize the conduct of these boys as an *element* of the strife. No; not a word of it. It was not a matter worthy of consideration or notice, in their view.

We have neither time nor space to utter the views which testimony like the above, together with that of the Mayor of Albany and others, suggests. We can only say, it is difficult to conceive how sagacious minds, whose business it is to study thoroughly the complicated machinery of our municipal relations, should overlook so important an element in its operation; or being conscious of its influence should not have proposed, long before this, more vigorous and effective measures to remedy the evil.

The Law seems to know much less of the best modes of *preventing transgression*, than of inflicting punishment upon the

criminal ; and so long as it remains half blind to the offences of youth, and leaves multitudes without compass or chart to guide them, the "line of succession" will remain unbroken, and the number of veterans in the ways of sin will suffer no diminution.

Happy, both for the community at large and the wanderer from the path of integrity, himself, if that day shall ever arrive, when, instead of attempting to dam up the stream to prevent the muddy waters of iniquity from overflowing the fertile regions below, the very source shall be purified, the fountain-head shall be made to send forth its limpid streams, and those be preserved free from all contaminating influences, in their onward course.

It is not that the Law neglects to inflict punishment upon the guilty criminal when convicted, or that it makes *no* provision for preventing the commission of crime, that we complain ; but that while it uplifts with its strong *right* hand, the "fasces," in terror, over the transgressor, and sometimes brings it down in direful vengeance upon the head of the guilty, — with its *left* hand it holds the reins by which the wayward should be restrained, and prevented from falling into transgression, as if stricken with a palsy. Would it be a mark of a wise and careful shepherd to fall upon and destroy every hapless sheep of his flock found wandering from the fold, when by a kind call or gentle restraint he might and ought to have kept it by his side ?

Shall we visit with condign punishment every offender alike, whether he be native born and bred, or the new comer from foreign lands, ignorant of our laws, customs and character ? Ought we not rather to place in a moral quarantine all on whom rests a suspicion of estrangement from right principle and action, until reason and correct views shall be acquired, and honest, upright conduct shall be secured. We require heavy bonds for the proper and faithful discharge of many responsible offices, before the appointee can enter upon his official duties ; we require of the physician a diploma, of the clergyman a license, of the lawyer a certificate of admission to his profession ; of every individual about to enter upon the discharge of duties more or less important to individuals, or classes of individuals, we demand satisfactory evidence that they will be faithful to the interests entrusted to them. But with how much less precaution do we, at the same time, suffer a multitude to rove among our dwellings, invade the peaceful family circle in a thousand ways, and carry woe to its centre ; injure or seize on our property, and even lay violent hands on our persons, and destroy life, than in the instances already named ? Why should the multitude be left *without restraint* in the numerous petty transgressions of common *every day life*, always the precursors of more heinous crimes, *when the aggregate of them is fully equal to those of greater magnitude*, against which such careful provision is made ?

It is true, the law is but an exponent of the sentiment of the people; and it is this public sentiment that we would have "revised, amended, and improved," that through its influence the law may be more effectual in its operations to *prevent*, as well as cure the evils in question. Let the people be informed of the true *source* of those evils, and there is not a shadow of doubt that they will be prompt to apply a suitable remedy. If it be said that most of the vagrants in the streets of our cities and large towns are foreigners, thrown upon us in such numbers, with such a character and habits that it is impossible to reach and reform them, we reply that here appears the very inconsistency of the law and public sentiment. Numerous as they are, and "their name is legion," against not an individual of them all can evidence of an overt criminal act be produced, but the eagle-eyed police officer will find him, the jailor will give him a home, and the judge and sheriff will give him his first lessons on the reciprocal duties, the common rights of citizens, and the first principles of "political economy." Why not place the children of these foreigners where they may learn these lessons in a more agreeable way, not only that the community may be less molested, but that this foreign adjunct, now said to be *one third* our increase of population, may be elevated, refined, and capable of higher enjoyment? We hear much said in praise of the charming influence and satisfactory results of the Farm School in South Boston, in behalf of a few castaway, abandoned Yankee children. Why not extend the experiment? Doubtless, the principle carried out would work well, and prove a good investment for the State, should it appropriate a whole township, or the nation a whole territory for such a purpose, and place all suitable candidates under the same judicious treatment as that exercised in the model institution at South Boston.

But it is not the foreign population alone that produce the swollen, ulcerous, eruptive diseases on the body politic. We hope to show, at some future time, that there are innumerable streams from every section of the country, floating boys, deserting their homes, apprentices, clerks, &c., unfitted for business, into the great reservoirs, our cities; there soon to mingle with the lowest class, and coöperate with them in degradation and crime. Further, that there is a reflex influence, a counter-current, carrying back to the country again, more or less of the vice of the city. It may appear, too, in the sequel, that a vast proportion of the roots of the great Upas tree of crime, receive their earliest, their strongest and most invigorating nutriment from sources least suspected, — the associations of youth in the shop, on the farm, in the grocery, on public days, — from home, school, neighborhood influences, &c. The poison may not have been infused by a single inhalation of miasma, but a little withholding

of the life-giving element, a little corrupting influence long continued, especially on substances tender and susceptible to external influences, the injudicious, inappropriate use of agencies, in themselves of the most desirable character, may have caused the results we deprecate.

But our limits forbid further remark on this subject at present. It is barely suggested here ; if worthy of attention, it is easily susceptible of thorough examination, and it is to be hoped that it will receive all that it requires.

If it be asked, what is the remedy proposed, we would say, let facts be gathered by those whose duties and qualifications enable them to do so. Let the whole truth be promulgated and spread before the public, — let the *causes* which lead to the evils in question be carefully traced, and it will not require much skill to create an agency for checking, at least, if not removing them.

A healthy tone of public sentiment should be secured as far as possible ; this is the basis on which all vigorous, successful action must rest ; it is the great field of action for every individual to enter and labor, who would see a better moral sentiment than now exists. But while the work is going on in that department, may not the law be applied still closer wherever provision is already made for its aid, and its tension be increased, as an improved state of public opinion shall sustain it.

Is not the following sentiment of Dr. Vaughan, Editor of the British Quarterly Review, and President of Lancashire Independent College, worthy of more serious consideration than it has generally received from our people ? “ It is with me a maxim, and one which I do not think any logic can disturb, the Government *may* be a *moral teacher*, to the extent that it *must* be a *moral administrator*.”

THE TEACHER'S INFLUENCE.

It is gratifying to obtain testimony occasionally, from high authority, tending to show the true character and real influence of the Teacher on the public mind. The popular phrase, “ THE SCHOOLMASTER IS ABROAD,” is familiar to every one, but few, it is believed, are aware of its origin. We give the following account of it from the “ Sketches of Modern Reforms and Reformers,” in the National Era, understood to be by Henry B. Stanton, Esq.

“ No orator of our time is more successful than Lord Brougham, in embalming phrases, full of meaning, in the popular memory. The well known, talismanic sentiment, ‘ The School-

master is abroad,' is an instance. In a speech on the elevation of Wellington, a mere 'military chieftain,' to the premiership, after the death of Canning, Lord Brougham said: — 'Field-Marshal the Duke of Wellington may take the army, — he may take the navy, — he may take the mitre. I make him a present of them all. Let him come on with his whole force, sword in hand against the constitution; — and the English people will not only beat him back, but laugh at his assaults. In other times the country may have heard with dismay, that 'the Soldier was abroad.' It is not so now. Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad, — a person less imposing, — in the eyes of some, perhaps, insignificant. *The Schoolmaster is abroad*; and I trust to him, armed with his primer, against the soldier in full military array.' "

A writer in *Blackwood's Magazine*, in the outpouring of his gall against liberal institutions, dating from Hamilton, Canada West, unwittingly gives the following testimony to the influence of a class whom he affects to despise:

"But there is no circumstance, perhaps, that we could mention, that could convey a better idea of the relative regard for England and the United States, of the class of the people we have been describing, (the democratic party in Canada), than the fact, — well known to every person who has lived among them, — that a *Yankee Schoolmaster*, without either education or intelligence, — with nothing on earth to recommend him save an inveterate propensity to vamping and meddling in the affairs, religious and political, of every sect and class wherever he goes, — can, and ever has exercised more influence among them in a few months, than a whole neighborhood of *English gentlemen* could in years. And we speak neither from hearsay nor conjecture; we speak from what we have seen and know, and what is susceptible of proof."

It seems a very clear case, then, that the interests of Queen Victoria's subjects in the Provinces, require the "immediate abolition," total extinguishment, of one class or the other, the schoolmaster, or the English gentleman. Now if there were any reasonable hope that these "English gentlemen" could be changed into "*intelligent, influential schoolmasters*," there might be some hope still, that the refinements of English aristocracy and loyal spirit of the people might be preserved, even in these western wilds. As it is, we are very apprehensive that these uneducated, unintelligent, influential schoolmasters will teach the people how to enjoy life with still less of the "gentlemen's" influence exercised upon them than hitherto.

PRECOCIOUS INTELLECT.

REAL genius often shows itself in childhood ; but that it always does, or that such a development is desirable, may be seriously questioned. The child who writes verses at six, or gives other indications of a genius surpassing his years, may be wondered at and admired as a prodigy ; but the parent ought to tremble to observe the premature fruit bursting through the petals of the not yet unfolded bud. There is an evidence of disease in this, which, in one way or other, almost always proves fatal. This unnatural power wears out itself or the frame of its possessor ; either the mind or the body must fail under such a rapid development.

The village pedagogue, in his old age, may look about him wonderingly ; for it is not unlikely the least promising of all his flock takes the highest stand, while his bright, ever ready favorite, that he was sure would become a *great man*, does not rise above mediocrity. There is nothing strange or capricious in this. It is the result of natural causes, and has its counterpart in all the works of nature, — even in the human frame. Rapid growth produces weakness in the bones and sinews ; and, in some cases, this growth has been so rapid as to become an actual disease, and carry its victim to the grave. Many are the instances of intellectual growth so rapid as to weaken the mind and sink it even below mediocrity, or, on the other hand, to produce premature death. For examples of this last result we must not go the tombs of the early dead in the old world, nor is it necessary to visit the banks of Saranac, where drooped the fairest buds that ever shed the fragrance of heaven upon earth. We can find them in our midst. Many are the gifted little beings, who, after basking in the sunshine and rejoicing among the flowers for a few short summers, pass away all unknown to the world, — leaving only the frail memorials of their early genius to soothe, yet sadden even in the moment of soothing, the hearts that cherished them.

It would be going too far to censure those who have the guidance of such minds ; but it would save worlds of disappointment did they know that such promises are deceitful and deserving of but little confidence. And sometimes, doubtless, the poor victim might be saved years of pain and disease, and, perchance, be spared to the world through a long life, were not the powers of the mind forced by unnatural means to expand too soon, before either the mind or body had acquired the strength and hardiness necessary to its own healthy existence. Many have seen this evil, and endeavored to remedy it by checking such unnatural growth ; but this is perhaps the most fatal error

that could be committed. The mind, when it first becomes conscious of its own capabilities, puts no limits to them, and will only be urged onward by each barrier thrown in its way ; but a judicious hand may direct its course, calm its turbulence, soothe its sensitiveness, and teach it to be its own supporter, without endangering in the least degree its freshness and originality. The power of controlling its own impulses does not render a nature *tame* ; but as it is necessary to every person, how much more so to him who has a strong, high spirit, that cannot be subdued by others ; that, spurning the control of him who should be its master, over-masters him and is left unprotected.

— *Fanny Forrester.*

WHAT DAY IS SABBATH ?

“ THE names of the days of the week at Sitka, the capital of Russian America, have marched *eastwardly* around the world, and hence their Sunday is the Saturday of the Oregonians. The same day is called, and with great propriety too, both Sunday and Saturday, from America westward of China. Through the *centre* of the Pacific, civilization has travelled westward, and hence at the Sandwich Islands, the Ladrone and Philippine Islands, the day is Saturday ; while both through the *Southern* Pacific, from the Society Islands to Australia, through the *North-ern* Pacific, from Russian America, through the Aleutian and Kurile Islands to China, civilization has travelled eastward, and the day is Sunday.

“ These facts will stand as historical monuments ; they show that the eastern and western streams of civilization have over-leaped each other more than 6,600 miles ! Their explanation to countries yet unknown will make lucid the great point in past history, — when Christianity first belted the globe.”

IMPORTANCE OF STUDY IN YOUTH.

“ If it should ever fall to the lot of youth to peruse these pages, let such a reader remember, that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth ; that through every part of my literary career, I have felt pinched and hemmed by my own ignorance ; and I would at this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science.” — *Sir Walter Scott.*

TEACH THE ELEMENTS.

SUCCESS in any pursuit depends, almost invariably, on the proper application of one or more simple principles ; and these principles are usually *so* simple that their real influence is overlooked, and power undervalued by the great majority of those whose welfare is dependent on them. So long as these elementary principles remain unknown or unapplied, some substitute for them will be used under great disadvantage, waste of power, producing comparatively insignificant results. Take for illustration the improved method of manufacturing cloth. Formerly, our grandmothers "did card and spin and weave" by hand. The power, the *sine qua non*, was their physical strength. But mark the change when it was found that the "force of gravity" could be made to produce the same results. The *weight* of water, falling on the bucket of a wheel, has changed the whole face of civil society, and increased the production of the manufactured fabric ten thousand fold. Another illustration may be found in the use of sharp-edged instruments. The wood-sawyer is more dependent upon the cutting power of the teeth of his saw, than the application of physical strength. What substitute could the farmer find for the edge of the scythe, the axe, the spade, and the plough ? Indeed, who shall say, if the *sharp cutting edge* and *piercing point* of all instruments in the mechanic arts could be annihilated, that the civilized world would not be reduced, at once, to a state of barbarism ? So by investigation it will be found, that the general character of society and all the various shades of it are mainly dependent on a few leading, elementary principles, which control the whole.

In the alphabet of nature, we find that three or four ultimate principles, variously combined, namely, Carbon, Oxygen, Hydrogen, and Nitrogen, produce all the various *vegetable* and *animal* substances on the globe. By varying the combination of the same elements, it is found that substances of the most opposite kind are produced ; as the sweet crystalizable principle of the sugar cane, the bitter febrifuge of the willow bark, the fixed and permanent acid of the grape. A very few grains of the vegetable alkali, morphia, or a fraction of a grain of another member of the same family, strychnia, will destroy life ; the bread we subsist upon owes its nutritious power to a combination of the very same elements which, in other circumstances, give origin to the poisonous juice of the poppy, or the still more deadly principle of the nux vomica.

These few illustrations have been presented to lead the mind of the teacher to reflect upon the general influence of education on the condition of mankind ; and more particularly the power

committed to him for giving efficiency to its influence, by controlling and directing a few *leading elements* in the process of imparting and diffusing the principles of education.

The *letters* of the alphabet, the *numeral characters* in computing numbers, and the few *sounds* composing the *musical scale*, are the prominent elements with which teachers have to do, in their intercourse with their pupils, so far as their intellectual improvement is concerned. With the first, the child acquires the medium for transmitting—rather, transferring—thought from his own to the mind of another; and obtaining in return the thoughts of all around him. What a difference in the destiny of a child, whether, at the outset, he *be* or *be not* allowed to enter the field and gather the fruits here presented. In the use of *figures*, in their endless applications in the affairs of life, from numbering the schoolboy's marbles, to determining the existence, position, and elements of a hitherto unseen, unknown heavenly body, there is a value, an importance beyond the power of numbers to compute. The *human voice*, without which social life would be like the beautiful statue without animation, is not only the element which distinguishes the man from the brute, but intended to be the great instrument for augmenting all the joys and soothing all the griefs of each individual.

It was my intention to point out the importance of accurate and thorough teaching of these elements at the beginning of the child's education. Allusion can only be made to it, for want of space; but it is to be hoped that teachers,—especially young, *primary teachers*,—may give this subject the consideration it deserves. Give to a child an accurate knowledge of his letters, their powers and proper application; add also a desire on his part to reap all the benefit they can impart, and who can estimate the benefit you have done him? And how much, too, have you increased his power for acquisition.

The father of Edmund Stone was gardener to the Duke of Argyle, who, one day, walking in his garden, observed a Latin copy of Newton's "*Principia*" lying on the grass, and thinking it had been brought from his own library, called some one to carry it back to its place. Upon this, Stone, who was then in his eighteenth year, claimed the book as his own. "Yours?" replied the Duke. "Do you understand Geometry, Latin, and Newton?" "I know a little of them," replied the young man. The Duke was surprised; and having a taste for the sciences, he entered into conversation with the young mathematician. He asked him several questions, and was astonished at the force and accuracy and the candor of his answers. "But how," said the Duke, "came you by the knowledge of all these things?" "A servant taught me, ten years since, to read. Does one need to know any thing more than the twenty-four letters, in order to learn every thing else that one wishes?"

[For the "Teacher."]

MARY LYON,

PRINCIPAL OF THE MOUNT HOLYOKE SEMINARY, WHO DIED MARCH
5th, 1849.

GREAT soul'd, and true of heart! counting all toil
 Light, in thy Master's cause, and for their sake
 Who turn'd to thee, as turns the trusting lamb
 Unto its shepherd, — from the quiet seat
 By the domestic fireside, — mid the sphere
 Of the laborious teacher, — o'er the wave,
 Where the blest mission-ship, with white sails spread,
 Beareth the Gospel, shall thine utter'd name
 Quicken the tear, and many a loving heart
 Embalm thee in remembrance, as the friend
 Who planted deep within its plastic soil
 The germs of steadfast duty.

'T was not thine,
 To train the butterflies who sport and flaunt
 In gaudy joyance 'mid the summer flowers, —
 And when the frost-king cometh, shrink away
 And disappear. It was not thine to train
 For silken indolence, or proud display,
 The talkers and not doers. — Thou didst make
 Thy life the exponent of thy creed, and show
 The feasibilities of theory
 By eloquent example.

Who, like thee,
 Shall with untiring energy impress
 A self-denying purpose on the soul
 Of thine own sex? Who, with such sleepless zeal,
 Finding its payment in its own strong act,
 Having no word in all its calendar
 Like *weariness* or *rest*, shall bear her part,
 Nor blench in vigor, while the prime of years
 Steals by unheeded?

And from our broad land, —
 Its crowded marts, and rural solitudes, —
 Forests and mountains, and deep-echoing glens,
 Come mournful back, the unanswer'd question, — *Who?*
 L. H. S.

Hartford, Ct., July, 1849.

IGNORANCE AND NOTHINGNESS. — It is said that there are
 20,000 persons in South Carolina unable to read or write. The
 population of Charleston has diminished one thousand in number
 since 1840.

THE TEACHER A STUDENT.

"I AM becoming very much interested in my business," said a Teacher to a friend of mine the other day, in the presence of several others of the same profession: "it delights me to see the sparkling eye,—the index of a mind grasping at new ideas. And then, as week after week, and month after month pass away, I find that many whose attention could, with all my efforts, scarcely be arrested at first, begin now to drink in knowledge with pleasure,—yes, even with eagerness. Their minds seem already to have undergone an important change, they seem to grow stronger and stronger at every step as they progress."

"If I could enjoy the same pleasure in my school," said another of less zeal in the cause of education, "teaching would no longer be an up-hill business with me. But even when my scholars have the question printed at the bottom of the page, and have every opportunity to prepare answers beforehand, there is a dulness about their recitation which makes it an irksome task to hear them."

This is enough of the conversation that passed between those gentlemen, to show that they must have been Teachers of very different character; else that their schools must have differed widely in capacity. I have some acquaintance both with these teachers and their schools. The schools are about equal, as it regards number and age of pupils, and in every other respect, except the progress they are making in mental improvement. The difference is found elsewhere. One of these teachers is in every sense a student,—the other is not. ANON.

SELF-TRAINING.

THE late Sir THOS. F. Buxton had great faith in the self-training power of men. He thus expresses himself:

"I am very sure that a young man may be very much what he pleases. In my own case it was so. I left school when I had learned little or nothing, at about the age of fourteen. I spent the next year at home, learning to hunt and shoot. There it was that the prospect of going to College opened upon me: . . . I made my resolutions and acted up to them; I gave up all desultory reading; I never looked into a novel or a newspaper; I gave up shooting. During the five years I was in Ireland, I had the liberty of going when I pleased to a capital shooting place. I never went but twice. In short, I considered every hour as precious, and I made every thing bend to my de-

termination not to be behind any of my companions ; and thus I rapidly passed from one species of character to another. I had been a boy fond of pleasure and idleness, reading only books of unprofitable entertainment ; I became speedily a youth of steady habits of application, and irresistible resolution. I soon gained the ground I had lost, and found those things which were difficult and almost impossible to my idleness, easy enough to my industry ; and much of my happiness and all my prosperity in life, have resulted from the change I made at your age. It all rests with yourself. If you seriously resolve to be energetic and industrious, depend upon it, you will for your whole life have reason to rejoice that you were wise enough to form and act upon that determination."

ENGLISH GRAMMAR.

The Comic Grammar reads :

But remember, though box -
In the plural makes boxes,
The plural of ox
Should be *oxen*, not oxes.

To which an exchange adds :

And remember, though fleece
In the plural is fleeces,
Yet the plural of goose
Arn't *gooses* nor *geeses*.

And we add :

And remember, though house
In the plural is houses,
The plural of mouse
Should be *mice* and not mouses. — *Sun*.

Though the singular of *mice*,
Is well known to be mouse,
The singular of *dice*
Is *die* and not *douse*. — *Boston Post*.

All of which goes to prove
That grammar a farce is,
For where is the plural
Of rum and molasses? — *N. Y. Gazette*.

The plural, — *Gazette*, —
Of rum don't us trouble ;
Take one glass too much
And you'll surely see double.

THE

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C. S. PENNELL, EDITOR OF THIS NUMBER.

[October, 1849.

ETYMOLOGY.

A KNOWLEDGE of the meaning and use of words is so important and so difficult to attain, that any thing which gives fair promise of aiding in the work is to be warmly welcomed.

Robert Hall, when invoking a spiritual influence on the hearts of men, recalled the word *penetrate*; nothing but *pierce* could express his quick and clear conception. Coleridge, impressed with the view of the waterfall before him, stood seeking for a word to describe the scene, till a friend beside him said, "*majestic*." "That," said he, "is the word I wanted." Another might have been content with "*grand*" or "*beautiful*," or some other word to which he attached no very definite meaning. He might be content with a wrong word because he had nothing definite to describe, or because he had never distinguished between several words any of which could perfectly describe some part of such a scene.

Thus we see the reciprocal influence of words and thoughts. If a man has a well defined *thought* or *feeling*, he will struggle to find a fit word to express it; and if he studies the meaning of *words* with care, the exercise will give his *thoughts* distinctness. His words will serve to mark the extent and limit of his thoughts. As a man is usually more accurate when he writes than when he speaks, so when he expresses a conception in words it is more clearly defined than when he looks at it as at a picture. When a logician has accurately reduced his thoughts to propositions, his work approaches the precision of Algebraic reasoning. The influence of precise language is so obvious on our thoughts that "a correct language and good reasoning" have been pronounced "inseparably connected." Locke, in speaking of the necessity of understanding the full force of words, remarks, that "the

want of a precise signification in their words when men come to reason, especially on moral matters, is the cause of very obscure and uncertain notions. They use their undetermined words confidently, without much troubling their heads with a fixed meaning; whereby, besides the ease of it, they obtain this advantage, that as in such discourses they are seldom in the right, so they are as seldom to be convinced that they are in the wrong: it being just the same, to go about to draw these persons out of their mistakes, who have no settled notions, as to dispossess a vagrant of his habitation, who has no settled abode. The chief end of language being to be understood, words serve not for that end when they excite not in the mind of the hearer the same idea which they stand for in the mind of the speaker."

But few, even of those called educated, have this accurate knowledge of the meaning of words, and are careful in their use; and they therefore fail to convey to others what they do think and feel. Of what advantage to others is it that a man thinks clearly, if he does not express his thoughts with precision? or that he can conceive what is beautiful if he has not the mastery of those signs by which his picture can be presented to others? So, on the other hand, if I read what has been well written, it is profitless unless the words convey to me the thoughts or emotions which the writer lodged there. I shall not see his landscape unless I know the shades of meaning which his words express. The logician's algebra will lead me to no conclusions till I know the values and relations of the quantities which he uses.

How many persons of moderate education throw aside a work, even on a science in which they are interested, because they cannot understand its terms; or a philosophical treatise, because the words do not convey to them distinct ideas.

The *sight* of suffering, and the common sounds of joy or grief, affect every one who can sympathize with gladness or sorrow; just so might written words affect us, were their significations as well known.

A composer of music speaks through two languages, — one to the performer and another to the listener. The first is artificial, the other is natural, and has an unfathomed depth of richness. No other language is so copious for the expression of feeling; yet some, whom Nature stinted, or whom education has despoiled, cannot understand it, — can draw neither thought nor feeling from that which inspires others.

But we are considering only the first steps towards such a *knowledge of language* as will enable one to understand what is *abstruse in philosophy* and appreciate what is beautiful in poetry. *It must not be overlooked that many words have lost the precise signification which their etymology gives them. Nor can it be*

denied that the more valuable portion of our knowledge of words is obtained by conversation and by reading well written books. But the fact that much is obtained insensibly or passively is no objection to the systematic study of words.

One obvious advantage of studying the etymology of words is, that when the meaning of one word is learned we have a key to that of many more. The characteristic of a class is learned. More than three hundred and fifty English words are derived from "*facio*;" and the signification of most of them is known as soon as the learner is acquainted with the other part or parts of the word. More than seventy of these end in "fy" as a suffix, like "liquify" and "purify," in all of which the signification is perfectly obvious.

The meaning of many words is more clearly seen from the etymology than from a common definition. Nothing but seeing the thing itself can make a child understand what a peninsula is, so well as telling him that the word is from "pene," almost, and "insula," an island. *Rectitude* has more straightness when one knows its root. A pupil will at no time better receive the idea that *virtue* is active, and lives and grows by struggling, than when he first learns the latin "virtus." When he learns that *ambition* is from "eo," to go, and "amb," about, and that the term had its origin in the canvassing of the Roman office seekers, if he does not obtain precisely the present signification of the word, he sees that the ways of men have not wholly changed since Rome was young.

Observe *urbane*, from "urbs," a city; *fanatic*, from "fanum," a temple for worship; *profane* from the same, with "pro" as a prefix, signifying before or outside of, the word meaning unworthy to be admitted; *fervency*, from "ferveo," to boil; *ardent* from "ardeo," to burn, and any number more, and we feel the English words strengthened and vivified by the Latin from which they are derived. It is often as true in language as in anything, that vitality comes from roots.

Resemblances and differences in the signification of words are easily seen and fixed in the mind by the etymology. The pupil who knows the meaning of "volo" and "facio" will not be likely to confound *benevolence* and *beneficence*. When he thinks of the "a" the difference between *vocation* and *avocation* will be suggested. This is especially observable in such words as the following from *scopeo* (σκοπέω), to look, to observe narrowly.

With *tēle* (τῆλε), far, it is telescope.

With "micros (μικρός), small, it is microscope.

With *thermos* (θερμός), heat, it is thermoscope, an instrument for showing the temperature.

With *stēthos* (στήθος), the breast, it is stethoscope, an instrument for distinguishing diseases of the lungs by sounds.

With sideros (*σίδηρος*), iron, it is sideroscope, an instrument for detecting minute quantities of iron in any substance.

With hudōr (*ὕδωρ*), water, it is hydroscope, an instrument for showing the quantity of moisture in the air.

With manos (*μάνος*), thin, it is a manoscope, an instrument for showing the rarity of the air.

With hēlios (*ἥλιος*), the sun, it is helioscope, an instrument for beholding the sun without injury to the eyes.

With anemos (*ἄνεμος*), wind, it is anemoscope, a machine to show the velocity of the wind.

With kalos (*καλός*), beautiful, and eidos (*εἶδος*), form, it is kaleidoscope, an instrument for making and showing beautiful forms.

From an important root, words are made by means of prefixes and postfixes, in numbers which make one want the formulas of permutations and combinations.

We are always pleased at the discovery of unexpected resemblances. A pleasure of this kind is often experienced in tracing words to a common origin. I have often seen a learner but just refrain from clapping his hands on tracing to a familiar root a word in whose present use the signification of the primary word is not very apparent. *Parasite*, a frequenter of a rich man's table, who gains his welcome by flattery, is from para (*παρά*), near, and sitos (*σίτος*), grain, and was the name given to the priest who collected the corn for the sacrifices.

Sycophant, an obsequious flatterer, from sycos (*συκος*), a fig, and phano (*φαίνω*) to show, meant an informer against those who stole figs, — afterwards a tale bearer, — and now a low flatterer.

Sincere, without deception, from "sine," without, and "cera," wax, is said to have been first applied to Roman pottery, which had no disguised flaw, as the potters were accustomed to rub wax into the flaws of the unsound vessels before sending them to market. This pleasure is heightened by a little obscurity in the origin, as wit is best if the point be not too easily seen. We speak of pithy sayings, but pith is found within a covering of bark and wood.

The systematic study of Etymology by common pupils is a new thing; and to aid in it several books have appeared. Mr. Keagy's edition of Oswald's Etymological Dictionary can hardly be spoken of in too high terms. The man of some classical attainments may refer to it more conveniently than to Webster or Richardson, and the pupils of all our schools who have advanced *far enough to use it judiciously*, will find it a good companion in study and reading. We think it a great defect in the "Manual" of Mr. McElligott, that the Latin and Greek words are altogether omitted. To tell the pupil that in demagogue "dem," but in

democracy "demo," means "the people," is not so well as to give him "demos," (*δῆμος*), and explain the changes and teach him that such changes are of frequent occurrence.

And we would venture to ask, if in this work, as also in those of Mr. Lynd, it would not be well to depart farther from the alphabetical order and present words at first on which the pupil can work more understandingly. As it is, words comparatively unimportant and of rare occurrence are learned about as soon as those with whose use the pupil is familiar and which occur so often that they would be reviewed every hour.

We would ask further, if, by learning enough of Latin grammar to know the paradigms and the most important changes which the words undergo, and the modifications of meaning which these changes give, the pupil would not work enough more understandingly to pay for the additional labor, and also be placed in a condition to help himself more afterwards. He will learn the Latin particles as easily there as anywhere, and then they will not seem to him so much like specks picked from chaos. For we must remember that, while the classical scholar finds in each root an old acquaintance, the common learner is seeking knowledge of his own language from one of which he knows nothing. Without knowing the principal parts of the verbs, the forms of the third root will often be learned as independent words. The pupil will not be able to refer groups of Latin words to a common origin, and therefore will learn them singly; and if he progresses far enough he finds he is taking significations at second hand, when he might just as well see the first types himself.

If the whole effect of some accurate study of Latin grammar be considered, the propriety of securing it as a basis for the etymology becomes less doubtful. I have compared the progress of pupils, some of whom were pursuing only the common and higher English studies, while others alternated the English with Latin, so as to have one exercise in Latin daily; and though the latter have fallen behind in English for a while, yet they have generally brought it up before long, and at the end of two or three years possessed as good an English education, and the Latin (whatever it may be worth) besides. I have often heard the same expressed by teachers, and believe it would usually be the case with all that class of pupils who attend school constantly till they are fifteen or sixteen years of age. I do not know of any thing else in which the teacher can so easily secure good habits of studying. It is a good place to teach accuracy in little things. By tracing every thing to its elements, we learn to scorn what is superficial. The Latin syntax, which includes all of our own, is, from its own character, as well as from the care which has been bestowed to express it well in rules, fitted to give the

pupil distinct notions of the structure of language. Perhaps a dead language has advantages over a spoken one in this particular. Its changeless forms are, age after age, made the study of the best minds, arranged and rearranged, each author hoping to present it to the student under an improved arrangement; while the grammars of our language have generally been the hasty work of superficial men making something to sell.

TEXTS FOR A TEACHER OF GEOGRAPHY.

EXPLAIN to your class in Geography, if it is of the proper capacity, the phenomena stated below. Perhaps the order in which they are arranged will be found a natural and convenient one :—

1. The weight of the atmosphere near the equator is not so great as in the middle latitudes.

2. Over the oceans, in the vicinity of the equator, there is a constant east wind. Through 20° of lat. on the north of this belt, a northeast wind prevails, and a southeast through about the same distance on the south of it; both varying a little as the sun passes from one tropic to the other. North of about 30° N. lat. southeast winds prevail, and south of about 30° S. lat. northwest winds prevail.

Cinders from a volcano in St. Vincent fell in abundance on the Barbadoes, the trade wind of course blowing westerly. On the 25th of Feb., 1835, the volcano of Cosiguina threw cinders into the air, which two days afterward fell in Jamaica, so as to cover the streets, the wind at the time blowing from the northwest.

3. Across the Indian Ocean, from Africa to Asia, a southwest wind (monsoon, or season wind) prevails from April to October, and one in the opposite direction for the remainder of the year.

4. A southwest wind in the Northern Hemisphere, as it advances in its course, always tends to become more westerly, and a northeast wind to become more easterly.

5. In the torrid zone, the rains in most places accompany the sun.

6. The mean annual fall of water in the temperate zone, on the eastern continent, is 34 inches; on the western, 39. In the torrid zone, on the eastern continent, 77 inches; on the western, 115.

7. More rain falls at some distance up the sides of a mountain range than at its base or its summit. Little rain falls in the interior of a large tract of level country.

8. The opposite coasts of the peninsula of Hindostan have

their rains in opposite seasons of the year, and on the table land between these, are often two periods of rain.

9. The annual fall of rain on the western side of the Dofrifield mountains, at Bergen, is 82 inches, while but little falls on the eastern side. At Tolmezzo, on the south side of the Alps, observations for twenty-two years show an annual fall of 90 inches of rain; on the north side there is no more than 35 inches. At Mahabaleshwar, on the eastern side of the Ghauts, the annual fall of rain is 302 inches, or more than 25 feet, while on the other side of the mountains, not more than 26 inches fall.

10. The average winter temperature of the Faroe Islands is 38.5° of Fahr., and the average summer temperature is only 15.5° higher; while at St. Petersburg, the average in winter is 16.3° , and in summer 45.5° higher; and in Yakoutsk the mercury is in winter 38° below zero, and in summer 101° higher. In Madeira the temperature in winter is 61.3° , and in summer 8° higher; in Cairo in winter 58.5° , and in summer 26.1° above that point. "While in green Ireland, the myrtle grows in the open air as in Portugal, without having to dread the cold of winter, the summer sun of this same climate does not succeed in perfectly ripening the plums and the pears, which grow very well in the same latitude on the continent. On the coasts of Cornwall, shrubs as delicate as the laurel or the camelia are green through the whole year in the gardens, in a latitude at which, in the interior of the continents, trees the most tenacious of life can alone brave the rigor of the winters. But in exchange, the mild climate of England cannot ripen the grape, almost under the same parallel where grow still the delicious wines of the Rhine. At Astracan, on the northern shore of the Caspian, Humboldt says, the grapes and fruits of every kind are as beautiful and luscious as in the Canaries and in Italy; the wines there have all the fire of those of the south of Europe, while in the same latitude at the mouth of the Loire, the vine hardly flourishes at all. And yet, to a summer capable of ripening the southern fruits, succeeds a winter so severe, that the vine-dresser must bury the stock of his vines several feet beneath the earth, if he would not see them killed every year by the cold. Who does not remember that a part of the Russian army, despatched for the conquest of Khovaresmia, perished under the snows, and by the colds of 20° below zero of Fahrenheit, in a country situated under the same parallel as the Azores, where reigns a perpetual spring, and where, in the midst of winter, the vegetation and the flowers display their most brilliant colors."

The southern part of England, latitude 50° , has a mean annual temperature of 50.9° Fahr., which is 12.6° warmer than that about the Gulf of St. Lawrence in the same latitude.

Between the north of Norway, latitude 70° , and Baffin's bay in the same latitude, the difference of mean annual temperature is 33° . The same is true of Russian America and Kamtschatka ; or in general, the western coasts of the continents are warmer than the eastern.

If any individual is not acquainted with the principles necessary to explain the facts stated, he will find just the aid he needs in Guyot's Lectures on Physical Geography, delivered in Boston last winter. The book will be interesting and profitable to every one who wishes to know the effects which the earth's form and motion, together with the forms of the continents, produce on the atmosphere and ocean, the climate, productions, and animals, and on man. Principles are so happily presented and illustrated, that the reader is both charmed and enriched. He feels elevated, and as if a new power had been given him, while he sees the simple plan of nature in what before seemed without plan. As he learns the fixed laws of the atmospheric currents, he is ready to deny that winds are fit symbols of changeableness. To one who loves to know the reason of things, — who loves to see the laws of Nature in their simplicity and beauty, the study of the book will be delightful. It is such a book as makes us feel grateful to the man who made it.

Mrs. Somerville's Physical Geography abounds with useful information, very clearly and concisely presented. This is a book of facts ; Prof. Guyot's one of principles. Occupying slightly different ground, and being very unlike in plan, they are the more valuable in connexion. We hope these books, especially the latter, may be extensively possessed and studied by teachers.

TRUE CONSERVATISM.

CULTIVATE, then, a just moderation. Learn to reconcile order with change, stability with progress. This is a wise conservatism ; this is a wise reform. Rightly understanding these terms, who would not be a conservative ? Who would not be a reformer ? A conservative of all that is good — a reformer of all that is evil ; a conservative of knowledge — a reformer of ignorance ; a conservative of truths and principles, whose seat is the bosom of God — a reformer of laws and institutions which are but the wicked or imperfect work of man ; a conservative of that Divine order which is found only in movement — a reformer of those earthly wrongs and abuses which spring from a violation of the great law of human progress. Blending these two characters in one, let us seek to be, at the same time, Reforming Conservatives and Conservative Reformers. — Charles Sumner.

EXERCISE CONDUCIVE TO STRENGTH.

THE law that exercise promotes growth, is full of encouragement, especially to the young. Teacher, seek familiar illustrations of it for your pupils. The smith, who swings a sledge daily, has a large arm, and its muscles are hard and strong ; but the boy whose wrist was injured so that he could not use his arm for two months, found that the muscles, even in that short time, became smaller, and soft and weak. Tell the boys a few instances of wonderful attainment in athletic exercises, a few well explained feats of jugglery, or, better, remind them of the increase of skill which they know a few days' practice gives them in their games of marbles, quoits or leaping, and they will readily understand that "growth by exercise" is the law of their physical system. Should a circus have drawn some of your pupils from school, if you can make the performances which they witnessed illustrate this law and impress it upon their minds, their visit will not have been wholly in vain.

The law of the mind is the same. Say to your pupil, — Tax your memory and you will be able to remember more and more ; solve a difficult problem in Arithmetic, and you will be able to solve a more difficult one ; overcome listlessness and fix your attention well on your lesson, and close attention will become more easy. Ask him to think of the time, if he can recall it, when a half dozen easy lines were his half day's lesson. After a few months he learned twice as much, with ease. Within a year he had again doubled his ability ; and can now perform many times as much study with the same exertion. Indeed, he did not then know how to make an effort, but now has learned a little how to use his strengthened powers. In a short time he may double his present ability and again double that ; and who can tell where the limit to this augmentation is ? What man has yet been able to say, "I have made the most of the powers which Nature gave me ?" By proper exercise, this multiplication of ability may go on till the meridian of life is passed and decay commences ; nay, more than this, proper mental exertion prevents decay, protracts the manhood of the mind and lengthens the intellectual life. But had the pupil stopped with those first four lines, and tried no more, though his body might have grown to its present size, his mind would have been a child's mind or an idiot's, for neglected powers die out. It is not books alone which do this. It is proper exercise of our powers on any thing. We are guarded against utter imbecility by being unable to live among men or in solitude, without some exercise of thought and memory.

But this law appears more beautiful as we see it in our moral nature. If we cherish feelings of reverence for God and all

goodness, when a proper object for reverence is presented, the feeling will rise more readily. If children strive to check all but kind and generous feelings, these will become habitual, and at the sight of a playmate's face, kindness will gush up spontaneously. If duty is placed above every other consideration, and we interrogate conscience often, other influences will lose something of their force; the "yoke" of conscience, and the "burden" of duty light. But if we indulge selfish and churlish feelings, cease to revere God and good men and let inclination take the place of duty, virtuous sentiments will decay, and pampered passions will enslave us.

The expression of feelings on the countenance obeys the same law. The soul's secrets are not wholly its own and God's. It was a heathen goddess who veiled her son in a cloud so that he "went through the midst nor was beheld by any." Man is not permitted to walk among his fellows with no outward sign of the heart he bears. God has ordained that the mind shall imprint itself upon the countenance. Each feeling sends a stimulus to its own muscles in the face; more blood circulates through them; they grow larger and stronger, and determine the expression. Whatever we feel leaves its light or shadow there. Not only is "the eye the window of the soul," but the face like a transparency receives its colors and retains them.

The vegetable world affords us illustrations of this law. Trees on the outskirts of a forest are more deeply rooted than those within, which are less exposed to winds; and one standing alone strikes its roots deep and far to bind and brace itself against the blasts.

It seems to extend to inanimate matter. Let a common horse-shoe magnet remain for a short time without its keeper, and it will lose, perhaps, three fourths of its power. If you attach as much weight as it will sustain, adding small weights at short intervals, in a few days it will recover its strength.

This simple phenomenon is well worth exhibiting to a school of pupils who are unacquainted with it. It is in obedience to this law that "great crises produce great men." The delicate and the timid, with a change of circumstances, show increasing strength and courage. Thus has God, in the constitution which he has given us, benevolently provided "that as our day is, so shall our strength be."

It is said that when the mother of Washington was asked how *she had formed the character of her son*, she replied, that she *had endeavored early to teach him three things, obedience, diligence, and truth.*

OCEANIC CURRENTS.

WE are accustomed to associate currents with declivity, and to think of the ocean as resting in equilibrium in the great basins between the continents. But the earth's rotation and unequal temperature, together with the forms of the continents, give it several currents as remarkable as those of the atmosphere, and somewhat resembling them. Indeed, the ocean is but a stratum intermediate in position and density between the earth and air, subject to many of the same laws as the latter, and manifesting in many respects the same phenomena. More observations will make us better acquainted with them.

The ruling current is the equatorial, which corresponds in course with the trade wind. The first observer of it was Columbus. After one of his earliest voyages he says, "It seems beyond a doubt that the waters of the ocean move with the heavens." It was along with this current that Magellan was wafted by the trade wind on his course through the Pacific, in the first circumnavigation of the globe.

The water of the equatorial regions, warmed and made lighter, has a tendency to rise and spread on the surface toward the north and south. To fill the place of this, a colder current passes along the depths from the poles to the equator. Difficult as it may seem to get proofs of the existence of this current, it is clearly shown in the North Atlantic by the icebergs, which, sinking two thousand feet into it, are borne through the current of the Gulf Stream, which there runs upon the surface. This water, as it approaches the equator and comes nearer the surface, has not so much motion eastward as the earth has in that latitude, and is left behind, causing a westward current. This is increased by tides, and the trade winds have always been considered as exerting an important influence.

In the Pacific Ocean, a current from the south, driven by the prevailing west winds of the middle latitude, strikes the coast of Chili and divides, sending a current round Cape Horn; while the larger portion turns more westward and joins the equatorial current, which, with an average velocity of a mile and a half an hour, takes its unbroken course to the islands between Asia and New Holland. A northern branch washes the coast of Japan, and a southern is seen in the eddies which interrupt the navigation of the Asiatic islands, already rendered hazardous by the monsoons and the currents which flow through the Indian ocean.

The equatorial current is nowhere else so regular as in the Pacific, because nowhere else is it left to follow the primary laws so free from obstructions. Still it is found towards the southern

part of the Indian Ocean, and, striking Africa north of Madagascar, the principal branch passes with a velocity of four or five miles an hour through the Channel of Mozambique. At the southern point of Africa it meets the Antarctic current, which turns a portion of it back into the Indian Ocean, while another portion pursues its way northward into the Atlantic. The equatorial current flows three or four miles an hour, till it strikes the coast of South America, and is split by the projecting wedge. The southern branch travels the coast, and, turning the Cape, joins again the great current. The northern pours itself into the Caribbean Sea and Gulf of Mexico, the receptacle of its waters, bounded by the continent on one side, and a half-covered mountain range on the other. This basin it fills considerably above the level of the Pacific. Warmed to 86° Fahrenheit, it seeks an outlet between Florida and Cuba, and is found off Cape Hatteras, forcing its way through an ocean almost twenty thousand feet in depth, preserving at three thousand feet from the surface, "nearly the same differences of temperature which distinguish it from the surrounding sea." It now begins to leave the coast, and, near Newfoundland, encounters the northern polar current, which deflects it towards the Azores. The shoals and sandbanks east of Nova Scotia diminish its depth. It widens, and the tropical water spreads northeast to the British islands and the coast of Norway, warming and moistening their atmosphere, frequently depositing on the "lonely shores of Sweden and Norway, plants and seeds of the tropical regions, — unanswerable witnesses of their distant course."

When thinking of the current from the Polar Sea, which forces the icebergs into the Atlantic and assists in bearing them beyond the coast of Newfoundland, it is well to notice, that on the west, a warm current from the Pacific is constantly passing through the shallow straits, and no under current passes out. This accounts happily for the difference of temperature between the east and west portions of the Polar sea.

THERE are two kinds of beauty; that of feature and that of expression. The one secures admiration, the other esteem and love. The one consists in a happy arrangement of the several parts of the material frame, the other results from the qualities of the spirit which dwells within it. The one requires a peculiar combination of lines and colors, in the face and neck especially. *The other requires mental vigor, purity and harmony, with moral healthfulness.* — *Rev. E. N. Kirk.*

EARNESTNESS IN TEACHING.

(From an Essay read before an Association of Teachers, 1847.)

EARNESTNESS is the soul of enterprise, the essential condition of success. It is that principle which springs from conscious power, and connects the purpose with the act. In the Teacher it implies a just conception of the objects of education, and a genuine interest in his profession.

Among the *effects* of earnestness, the first is thorough instruction. The teacher can do little more for his pupils than lay the foundation for future knowledge, and give direction to their opening powers. The superstructure each must rear for himself. Yet it is not unimportant that the foundation be of fit material and firmly laid. The symmetry and beauty of an edifice depends much upon the form and proportions of its base; and not more unfortunate is he, who attempts to build upon a false foundation, than he who strives to finish an education which has been superficially begun. How many minds have been perverted by misdirection in early youth! How many have passed over their course of education, unconscious of their imperfections, through the influence of an indifferent teacher? How many, who, in after life, have discovered the defects of their early training, have spent years of almost hopeless toil in eradicating principles and correcting habits, which a competent teacher would have prevented? And how many bitter imprecations have been cast back upon the authors of their misfortunes. We cannot overestimate the evils of superficial instruction. They cling to their victim through every period of life, and often cast their shadow upon every feature of his character. Men form their opinions from trivial circumstances. He that is unfaithful in that which is least, is unfaithful also in that which is greater, — a slovenly pronunciation indicates an uncultivated taste, an unfinished education.

The Teacher's duty is not done when he has stated the general truths which relate to his subject. He must present the whole truth and nothing but the truth, repeating it, line upon line, till it is fully apprehended. If he were required only to communicate knowledge his task would be comparatively light. It is much easier to give instruction than to prepare the pupil to receive it. Almost every child, before entering the schoolroom, has formed habits which are inconsistent with his progress in study. Those habits cannot be laid aside by a single effort, nor will it usually be attempted from a mere admonition. Habits of *indolence* and *inattention* cannot be effectually broken up by any *mode* or *degree* of severity. The scholar must be interested in

part of the Indian Ocean, and, striking Africa north of Madagascar, the principal branch passes with a velocity of four or five miles an hour through the Channel of Mozambique. At the southern point of Africa it meets the Antarctic current, which turns a portion of it back into the Indian Ocean, while another portion pursues its way northward into the Atlantic. The equatorial current flows three or four miles an hour, till it strikes the coast of South America, and is split by the projecting wedge. The southern branch travels the coast, and, turning the Cape, joins again the great current. The northern pours itself into the Caribbean Sea and Gulf of Mexico, the receptacle of its waters, bounded by the continent on one side, and a half-covered mountain range on the other. This basin it fills considerably above the level of the Pacific. Warmed to 86° Fahrenheit, it seeks an outlet between Florida and Cuba, and is found off Cape Hatteras, forcing its way through an ocean almost twenty thousand feet in depth, preserving at three thousand feet from the surface, "nearly the same differences of temperature which distinguish it from the surrounding sea." It now begins to leave the coast, and, near Newfoundland, encounters the northern polar current, which deflects it towards the Azores. The shoals and sandbanks east of Nova Scotia diminish its depth. It widens, and the tropical water spreads northeast to the British islands and the coast of Norway, warming and moistening their atmosphere, frequently depositing on the "lonely shores of Sweden and Norway, plants and seeds of the tropical regions, — unanswerable witnesses of their distant course."

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his studies ; his attention must be won by the importance of the subject, or the manner in which it is presented. When this is accomplished, the most common, as well as the most obstinate barrier to thorough instruction is removed. But the work is only begun. Accurate thought requires effort. It is easier to think and speak in a vague, careless style, than to select appropriate and definite language.

The habit of accuracy is seldom formed without the most assiduous care on the part of the teacher. He must notice every fault, correct every error, and insist upon exact knowledge in every particular. No part of his duty is more difficult, or more ungrateful, and he only who is earnest in his work has the patience or power to perform it.

It is no unimportant part of education to train the young for the duties of citizens. Among the first ideas which the child should receive is that of law ; and the first moral lesson should be cheerful obedience to rightful authority. This regard for authority cannot be too early enjoined. If cherished in childhood, it will be easily strengthened and matured in after years. But if neglected by the parent, it will be inculcated with difficulty by the teacher ; and if neglected by both, the authority of the Civil Law will impose but a feeble restraint.

The necessity of order in the discipline of schools is generally admitted. But how shall it be secured ? Shall there be just and imperious laws to control the thoughtless and perverse, or shall they be left to develop their natural tendencies under mild and persuasive influences alone ?

There is a power in kind words which often wins the heart and subdues the will. And the teacher who fails to exercise this power is unworthy of his vocation. But there is a kindness which is cruel and merciless, a benevolence that brings forth evil and bitter fruits, — and by their fruits ye shall know them. It is idle to talk of order without law, — the one implies the other. Written or unwritten, it must exist and be enforced, it must be acknowledged and respected. But our respect for any arbitrary law depends very much upon the character of its author, and the design for which it was given. We cannot revere the authority of one in whom we have no confidence ; nor yield cheerful obedience to a requirement which seeks not our own or the general good. If the Teacher discovers no interest in the welfare of his pupils, they will not heed his precepts. If he governs with unjust severity, he may indeed inspire a servile spirit and a temporary compliance, yet the true end of discipline *will be unattained*. But if the principles of good order are *clearly and earnestly* stated, they will command respect and obedience. Earnestness, therefore, is a necessary condition of *correct discipline*. But its influence on the scholar is not limited

to a single particular, it affects the whole character. If he is enthusiastic, they will imbibe the same spirit. To an earnest speaker we listen with interest; his words come to us warm and glowing, and we feel their power; we are convinced by his logic, but *persuaded* by his earnestness. So, also, the teacher may win the confidence and sympathy of the scholar, and stimulate him to higher attainments in knowledge and excellence.

Another effect of earnestness is its influence on the Profession. Every profession has an appropriate character. We distinguish the members of each with almost unerring certainty. Even if there is no habit of mind which betrays the employment, there is usually some minor characteristic — some peculiarity of manner, dress, or tone of voice. These *distinctions* may be allowed to the *other* professions, but should be denied to the teacher. Whether defects or excellences they belong not to him. His office is to educate, not for a particular profession, but for the higher duties and honors of citizens; and if his character is to be impressed upon his pupils, as in some degree it must be, it should be free from *professional* peculiarities, and especially from the faults to which the teacher is most exposed.

If the eccentricities, which *alone* have distinguished some of our Profession, are the necessary result of long continuance in the business of teaching, it is not strange that so few have engaged in it, who could find employment in other pursuits. But these habits are not the characteristics of an accomplished educator; they are formed on those only who have either mistaken their calling or failed to qualify themselves for its duties. He, who fully comprehends the idea of a finished education, and is earnest in his efforts to realize it in himself and his pupils, is safely guarded against all the tendencies which would mar his own character or bring reproach upon his profession. E.

NATURAL *VERSUS* ACQUIRED HABITS.

CECCO maintained that nature was more potent than art, while Dante asserted to the contrary. To prove this principle, the great Italian bard referred to his cat, which, by repeated practice, he had taught to hold a candle in its paw while he supped or read. Cecco desired to witness the experiment, and came prepared for the purpose. When Dante's cat was performing its part, Cecco lifted up the lid of a pot which he had filled with mice; the creature of art instantly showed the weakness of a talent merely acquired, and dropping the candle, flew on the mice with its instinctive propensity. Dante was himself *disconcerted*, and it was adjudged that the advocate for the occult principle of native faculties had gained his cause.

NATURE AND EDUCATION.—A FABLE.

NATURE and Education were one day walking together through a nursery of trees. See, says Nature, how straight and fine those *firs* grow ; that is *my* doing ! But as to those *oaks*, they are all stunted and crooked ; *that*, my good sister, is *your* fault. You have planted them too close, and not pruned them properly. Nay, sister, said Education, I am sure I have taken all possible pains about them ; but you gave me bad acorns, so how should they ever make fine trees ?

The dispute grew warm ; and at length, instead of blaming one another for negligence, they began to boast of their own powers, and to challenge one another to a contest for the superiority.

It was agreed that each should adopt a favorite, and rear it up in spite of all the ill offices of her opponent. Nature fixed upon a vigorous young pine, the parent of which had grown to be the main-mast of a man-of-war. Do what you will to this plant, said she to her sister, I am resolved to push it up as straight as an arrow. Education took under her care a crab-tree. This, said she, I will rear to be at least as valuable as your pine.

Both went to work. While Nature was feeding her pine with plenty of nutritive juices, Education passed a strong rope round its top, and pulling it downwards with all her force, fastened it to the trunk of a neighboring oak. The pine labored to ascend, but not being able to surmount the obstacle, it pushed out to one side, and presently became bent like a bow. Still, such was its vigor, that its top, descending as low as its branches, made a new shoot upwards ; but its beauty and usefulness were quite destroyed.

The crab-tree cost Education much toil and trouble. She pruned and pruned again, and endeavored to bring it into shape, but all in vain. Nature thrust out a bough this way, and a knot that way, and would not push a single shoot upwards. The trunk was, indeed, kept tolerably straight by constant efforts ; but the head grew awry and ill-fashioned, and made a shabby figure. At length Education, despairing to make a sightly plant of it, ingrafted the stock of an apple, and brought it to bear good fruit.

At the end of the experiment, the sisters met to compare their respective success. Ah ! sister, said Nature, I see it is in your *power to spoil the best of my works*. Ah ! sister, said Education, *it is a hard matter to contend against you ; however, something may be done by taking pains enough*.

FEMALE TEACHERS.

MR. EDITOR : — Allow me through your columns to call your attention to a few considerations relative to female instructors :—

From statements made by Mr Mann, in his Eleventh Report, we learn that in 1837 the number of female teachers in our public schools was about sixty per cent. of the whole, in 1846-7, it was about 68 per cent., in 1847-8, it was increased to between 69 and 70 per cent.

From various sources we gather the following as to the compensation of females in various occupations. In each case, a fair average is supposed to be taken, exclusive of board.

	Per Week.	Per Month.	Per Year.
Female Teachers		\$8.07	\$96 84
Operatives	\$2		104.00
Cooks	\$2		104.00
Seamstresses	\$2.50		130.00
Teachers in Select Schools			\$400 <i>a</i> \$600

From the Eleventh Report the following is taken : —

"Let this change be regarded for a moment, in an economical point of view. If, in 1846-7, the relative proportion of male and female teachers had been the same as in 1837, then, instead of having 2,437 male teachers we should have had 3,051 ; and instead of having 5,238 female teachers we should have had but 4,624 ; — that is, we should have had 614 more male teachers and the same number less of female teachers. Now, the average wages of male teachers last year, inclusive of their board, was \$32.46, and the average wages of female teachers, also inclusive of board, was \$13.60, and the average length of the summer and winter terms varied but a small fraction from four months each. The cost of 614 male teachers, at \$32.46 a month, would be \$19,930.44 ; and the cost of the same number of female teachers for the same term of time, at \$13.60 a month, would be \$8,350.40. The difference of expense, therefore, for a single year, is \$11,580.04. I am satisfied that the educational gain — the gain to the minds and manners of the children, has been in a far higher ratio than the pecuniary."

Now, this shows a pecuniary gain, and is therefore very satisfactory to many — indeed perfectly so. But let us look at the *justice* and true economy of this.

What rank should the female instructor hold ? What does she hold ?

Many advocate the ability of the female mind to impart knowledge upon any subject however abstruse — however simple. No one would wish to, or could deny this. The ability of females to mould the plastic minds of children, — their superior patience, — their intuitive tact in controlling them ; indeed, their

as to the justice and true economy of employing female teachers. We have seen that from the very nature of the female mind it is well adapted to instruct young children,— that there may be danger of carrying the idea of female instruction too far,— and that complaints already exist.

Now, whence come these complaints? They arise from this fact, that from a false economy, many things are forced upon female instructors, which are not and cannot be well performed by them. Let a female undertake to control a school of large scholars, who do not respect her, because they feel that they can compel her to come to their terms, and there will be sown in that school the seeds of anarchy, which will soon bring forth their legitimate fruit. Thus those who injudiciously employ female teachers are fertilizing the soil of misrule, whose bitter fruits will by their poison taint all our social existence. How much does that parent gain, who, for the sake of gold, barter away the youth of his child? He has no true economy, who seeks only to increase his treasures; no just ideas of his own “destined end or aim,” who enriches his purse by burying all the nobler impulses of his nature. So also is it in our own schools. Although we may seem to gain for a time, yet in the result we shall surely lose.

But there is another view of the economy of this, involving also the justice. We are bound in all cases to render an equivalent for labor. Now, the labor which the female teacher performs in some of our common district schools is in every respect as arduous as that of male teachers. For this they receive not one half the compensation of male teachers. This ought not to be. If the female can render equal and in some cases superior instruction, why should she go uncompensated? Must she bestow these labors gratuitously, or for a bare pittance? Moreover, it is an admitted principle that any business will prosper just in proportion to the talent engaged in it. It is also admitted that the talent engaged will be in proportion to the compensation. If the manufacturer wishes to engage talent and science in his business, he obtains it by paying so much as to allure it from other callings, to be devoted to his employ. There is no exception to this except in two instances of occasional occurrence. The one is when an individual from previous bias or natural inclination enters upon some particular profession. Of such we find cases most numerous among the various kinds of artists and professional men. The other is when persons from a real sense of duty enter upon some self-sacrificing occupation. Of such, *instances the most frequent are found among our clergy and missionaries; sometimes they may be found among our teachers, quite often, indeed.* If now we refer to the statement made at *the beginning of this article*, we shall find that almost every kind

of female labor is more abundantly compensated than teaching. Allowing that the female teacher in the public schools receives pay for twelve months' labor, she is more poorly rewarded than any other class. But generally she teaches for only four months, or at the most, eight months out of the twelve, making her yearly harvest only from \$32 to \$64. This is the statement for Massachusetts; elsewhere it will not be so high. From this how much can be accumulated? From this \$64, or rather \$32, the female teacher must find resources for dress, books, and all those incidental expenses so needful for one's comfort and satisfaction. Indeed, when we have very economical committees, a part of this can be made to go to the purchase of articles for the convenience of the pupils.

Now compare this with the pay of females supported by manual labor, and we find, that, allowing for the labor of the whole year, (for most of them are employed for the whole year) they receive from \$104 to \$130. Here then we have manual labor versus intellectual, and the former is the victor. And again, how much do these operatives expend in learning their trades? how much for books? how much for the trade itself? Not a mill. Thus it stands then, \$64 against \$100. Is this just? But more especially, is it economical? Shall we find the female mind assuming all the toil of instruction? the care of vexatious pupils? enduring all the murmurs and violent outbursts of passion from outrageous and unreasonable parents? — carrying each day's labors home with them, and renewing the realities of the day in the visions of night? Shall we find the best of female talent doing this, when it can be so much more liberally rewarded by controlling brute matter — and not be unmercifully berated? Shall we find this, when the servitors of our appetites are more freely paid than those who minister to our intellectual wants? Shall we find them doing this, when those who provide for our bodily protection are better compensated than those who seek to clothe our minds with the garment of knowledge? Shall we find them doing this, when our private schools, by superior pay, are drawing the best female talent into private service? How shall we look upon the female mind which is now engaged in imparting instruction? Either as below what it should be, and not rendering a "quid pro quo" for the money paid out, or as doing for the public (mirabile dictu!) missionary service! Is the Commonwealth of Massachusetts in need of this? We have thus endeavored to consider the justice and true economy of this subject, and trust that it may somewhat alleviate the present condition of our female instructors. Yours,

JUSTUS.

September, 1849.

LETTER TO A PRIMARY SCHOOL TEACHER.

MY DEAR FRIEND :—

I am very sorry that you do not find the arrangements of your school agreeable; and I perfectly coincide with your opinion, that the primary schools in general fall far short of accomplishing for their pupils what they should do, even while so scantily endowed as they at present are. Throughout the State, I believe, these schools receive the children of four years of age, and retain them until they reach the age of eight, and even longer, if, as it often happens, they cannot then meet the requirements of the next higher grade of schools.

These requirements are the ability to read easy reading, and spell easy words; and sometimes a knowledge of the Multiplication table and some skill in the elementary processes of Arithmetic are added. What meagre fruits for three, four or five years of training!

But you desire me to give you some hints which shall enable you to *infuse more life* into your school, and do the little ones for whom you are laboring, *more good*. I presume you teach them to sing. Singing should be one of the child's first exercises, and I believe it is almost universally practised now; therefore I allude to it only to say, that it seems to me, the character of the songs and the appropriateness of the one selected to the time of singing it, are matters of some consequence. Not long since, I was in a school where the children were very restless, and I asked the teacher if she ever resorted to a song, as a safety-valve to let off the too abundant life. "O yes," she said, and commenced singing a very soft and gentle melody. The children, almost bursting with pent up activity, sang, or rather shouted. She told them to stop if they could not sing *better*, by which she meant more softly. They failed of tuning their heart-strings to "il penseroso;" she sternly reprov'd, which put all in a sullen frame of mind, and the singing was over. No good moral effect—no relief to the excited nerves—no musical culture, was attained. Had she selected for them some joyous, ringing song, how different would have been the effect. I would recommend for the close of school, some peaceful, rather than warlike ode, as one means of forestalling a street affray.

A slate and pencil are the first educational implements which I should put into the hands of the child. I should make myself able to draw upon the Blackboard, in preference to having printed patterns; for the little learner will think it possible to do *what he sees you do*, when, if you placed the result of your work before him, he would think it altogether impossible.

Commencing with short lines, horizontal, vertical, and inclined, I should go on to simple geometrical figures, the letters of the alphabet, arithmetical figures, and the drawing of simple objects, as books, chairs, tables, bridges, &c., as fast as I could interest my pupils and carry them with me. While this is being taught, much may be accomplished beside the development of the perceptive faculties, and the training of the hand, which are directly involved. A judgment of measures may be formed. An inch, a foot, a yard, a rod, may be learned, and applied to the measurement of the objects drawn, to those about the room, or to others in view from the door and windows. The alphabet, and even many words, may be taught. In following the directions you give, counting, addition, and subtraction can hardly be avoided. By talking about the things you present, and *making the children talk*, they will get many valuable ideas, and learn to express them too. All this I have seen done by children five years of age; and what teacher of the more advanced school, but would feel himself fortunate in receiving pupils so developed, rather than those who, parrot-like, repeat the Multiplication Table, can read the words of a book, perhaps without the ideas, and answer a few questions in Geography. How many hours of the time of our pupils in the more advanced schools would be saved, had they the ability to draw straight lines, circles, &c., with accuracy and quickness. How many hours in the study of Geography, and how great a gain in the intelligible acquisition of it, had they a quick perception of form, so that by a glance at the map a picture of the country should spring from the fingers, correct, not only in general outline, but in detail, bays, rivers and mountains.

This may be done by the trained boy of five or seven, better than by the untrained hand of twenty-one. It comes not by age, but by training. The child who has thus been led to notice carefully the forms of things, is prepared to observe the differences between words on the printed page, and will learn to read rapidly and to spell correctly. How often do we hear it said of a child, he never went to school before he was seven or perhaps eight years old, but that in a few months he was in advance of those who commenced the race three or four years before him. I apprehend the reason of it may be found in his having been doing things which prepared him for the work! — as it were, getting *instruments* ready with which to labor, while the others were going on without them.

With regard to reading, I shall not speak of the mechanical part, the training of voice, enunciation, &c., nor of the manner of commencing to teach a child to read. I believe the faults most common and injurious in this department, and the ones to which the disagreeable and unnatural reading should be attributed are, giving children pieces of composition beyond their com-

prehension, and allowing them to try to read them before they are familiar with the individual words of which they are composed. I see no reason why children should not utter in as pleasant tones and with as graceful movement, the words, "Mary is a good girl," "Birds are beautiful things," with the book before them, as they would speak to each other in their play ground, save that all their faculties are required to find out what the strange looking symbols shall be called, and they forget that they mean anything which they ever heard about.

But when a child has read a sentence, the *end* is not attained, only a means to an end, — to the all important end of having him see, hear or feel, the thing he has read. This should be uniformly attended to, from the first of learning to read. If the story is of a bird with a white breast, black back, and a red tuft of feathers upon the head, see to it, that the reader and the listeners too, *behold it as plainly* as if it were perched upon the page, where in words it is pictured.

Consider what will be the effect of this work of the imagination, this accurate picture making, when the child shall study Geography, History, and other things consisting mainly of descriptions. Suppose the Torrid Zone to be mentioned. It spreads out before us with its exuberance of animal and vegetable life, — we see its dark foliage, — hear the hum of its swarming myriads, — admire its golden skies, — feel its hot breath, and so really enjoy its sublime influences, that we *shiver*, as the next paragraph transports us to the panorama of ice, destitute of living things, in the gloomy light of the polar regions.

Much of this kind of reading should be given to children. When a moral truth is the theme of the lesson, let not its rich benefits pass away unheeded; and thus the charm and the chief utility of the exercise be lost. We cannot be sure that these impressions are made upon the mind of the child, unless he presents them to us; and words are the medium through which he must do it. This leads to another exercise, which I would have go on from the first of reading, and be commenced even earlier: so soon as the child listens to the reading or recital of a story, — so soon as he gets an idea, put him in the way of expressing it, orally at first, then, when he shall have a longer one than he can remember, or one that he wishes to keep, let him write it or print it. One good exercise to lead the young thinker a little beyond what is actually told him, a sort of buoy to his young wings as you would send him forth upon the ocean of fancy, are pictures, which he may describe, telling also what, from the appearance, *has happened*, or is going to be done by the *pictured actors*.

Another exercise which is often practised, is giving lessons *on familiar objects*, as glass, India-rubber, any of the minerals,

and, indeed, nature is one vast store-house of apparatus for this work.

Require the child first, to enumerate what qualities he perceives by the sense of vision ; next, let him take the object and see what new qualities the sense of touch discovers, then apply other tests, as tasting, smelling, breaking, burning, &c.

You can then explain how and where the thing is obtained, or manufactured, its uses, &c., and thus you will communicate much important information, and give your little pupils a vocabulary of descriptive terms, which many adults never gain.

Do you think this is a burden of labor too weighty to be borne ? Try it, and see if the results do not make it light. Ten or twenty minutes a day of the teacher's time, will mark out the employment of hours for the children, — employment which will be delightful to them, and for lack of which, the six hours seem so long. It will save many bright thoughts being given to the processes of mischief, and thus, what was commenced as intellectual training, will greatly advance the moral condition of the school. Had I not already made a very long draught upon your patience, I would speak of what you should do for the physical development of the children, by way of directing their attitudes while sitting, standing or walking, — upon the utility of some simple calisthenic exercise, both as regards the cultivation of the voice and the general health ; of long and deep respiration, and many other points, each of which would be sufficient for a whole letter.

I can but think were our little children allowed this kind of exercise, in place of so much conning of words, we should cease to hear of the monotony of the school-room, and the treadmill life of the teacher. The children would be transformed into beings of very different temperaments, if not of different species ; and those into whose hands they should pass for subsequent instruction, would rejoice to cast their seed upon such well prepared soil. They would find that firm foundation which the more advanced schools must ever look to you to prepare, on which to establish the physical perfection, intellectual power, and moral beauty, which we would have our boasted common school system give to her sons and daughters.

With best wishes for your usefulness, I am yours truly, **

WELCOME a pin's weight of knowledge, whether picked from the fool's lip or an enemy's tongue ; for gleanings by the wayside fill the garner, and gems from the sand-bank deck the queen's coronet. — *Rev. George Landon.*

SCHEMING.

ABBOTT'S TEACHER, perhaps the most suggestive among our educational works, mentions, (as a means of interesting pupils in the condition of the school) choosing a committee to present in a weekly report whatever they may observe worthy of praise or blame. The following is a specimen of such a report. The committee in the school where this was prepared, consisted of three members, one being elected each week. It was the duty of the senior member, after receiving communications from the others to prepare the report, and read it at the appointed time.

REPORT.

The committee appointed to make out the report this week present the following :

1st. We are happy to say, that for some time past we think more attention has been paid to the ringing of the bell, and to sweeping, dusting, &c., but we regret that the unoccupied seats seem to be losing their original color, from the thick dust that is collecting upon them.

2nd. Many complaints have been made on account of the room's being so chilly, and your committee would suggest that some person be appointed to take charge of the fire, for they think it a pity that in October pupils should freeze.

3rd. It has been suggested that we ought to be very glad that oak trees have refused to yield any more fruit for the benefit of the scholars of this school.

4th. It has been recommended that the blackboards be washed, as the marks made by the chalk are scarcely discernible, and that the little paint which is upon them be not worn off by unnecessary marking or writing upon them.

5th. The committee recommend that the scholars *who are capable* be invited to join the class in Parker's Exercises, and that the practice of reading select pieces in the morning and on Wednesday afternoon, be revived.

6th. We think there is room for much to be said in relation to neatness both in the schoolroom and out of doors. We think that if a stranger should enter the town, his taste would not be gratified with the order, neatness, &c., which the yard in front of the school-house exhibits. Among the minor virtues, neatness is conspicuous. Lord Bacon says, that a neat *person* is a letter of recommendation. When we first see a person we judge of him *only from his appearance*. He whose exterior is agreeable will *have a good word* spoken for him in any society. Who would *not prefer the neat cottage* of the humble peasant to the costly *palace of the wealthy noble*, where disorder and negligence bear

sway. We may learn a lesson of neatness from the animal creation. With what care and attention do the feathered tribes wash themselves and put their plumage in order, and how perfectly clean, neat and elegant do they appear. It has been said that sweetly singing birds are always remarkable for the neatness of their plumage. If neatness is thus practised by the birds of the air, how much more should it be by man who is so much higher in the scale of being. We sometimes see literary men, who seem to pride themselves upon looking negligent and slovenly. We have read of authors who thought that inky fingers indicate humor, a slouched hat, a well stored brain, and that genius always travels about in unbuckled shoes. Slovenliness, so far from being commendable in persons of this class, is more blamable than in many others. A smith from his forge, or a husbandman from the field, is obliged to appear sometimes with the mark of his labor. A writer, on the contrary, sitting in an easy chair, at a polished desk, and leaning on white paper, or examining the pages of a book, is by no means obliged to appear otherwise than neat and in order. Far from thinking that a negligent dress marks a cultivated mind, we *suspect* the good sense and talent of him who wears a tattered coat as the badge of his profession. If the want of neatness is so much to be dreaded, how careful should we be to form habits of neatness and order. To have neatness we must have order, for order and neatness are twin sisters. We are forming habits, in this schoolroom, which will last to old age. How important, then, that they be good ones!

Finally, your committee would offer a few remarks on the subject of communicating. At a former time we might, perhaps, have hazarded our popularity by such a course, but now the public sentiment is better, and the utility of refraining entirely from communicating at improper times, is beyond dispute. We think our school is on the whole improving in this particular, though there are many departures from a conscientious observance of the rule. Now, why should these violations of the rule continue? If the best teachers advocate it, and the best schools practise it; if it is the most effectual means of cultivating a habit of self-control which is at least as necessary as the knowledge of the books which we study; if, indeed, this practice is the foundation of good order and the effectual remedy for all those irregularities which draw pupils from learning, and teachers from instructing, and if a little of communication admitted, lifts the latch to all those practices which check our progress in those pursuits for which we assemble here, why not leave off?

Your committee think that a strong argument against communicating is, that those who complain of the prohibition are the young, the idle, and those most deficient in self-control; while the more mature, those who have gained the name of studious

and conscientious, are rarely seen on the communication list, and never advocate the practice of whispering or otherwise communicating with their neighbors. Your committee would close with saying, that they have as individuals, and they think the school has been benefited, by taking care not to communicate with our neighbors, and we recommend to the scholars to carry out the practice to its full extent, and we pledge ourselves, for the ensuing week, to adopt the non-communication rule with a more rigid construction than we have ever done before.

Respectfully submitted by your committee.

HUMAN PROGRESS.

A LIFE filled by this thought (of progress) shall have comforts and consolations which else were unknown. In the flush of youthful ambition, in the self-confidence of success, we may be indifferent to the calls of humanity ; but history, reason, and religion, all speak in vain, if any selfish works — not helping the progress of mankind, although favored by worldly smiles, — can secure that happiness and content which all covet as the crown of life. Look at the last days of Prince Talleyrand, and learn the wretchedness of an old age which was enlightened by no memory of generous toils, by no cheerful hope for his fellow-men. Then, when the imbecilities of existence rendered him no longer able to grasp power, or to hold the threads of intrigue, he surrendered himself to discouragement and despair. By the light of a lamp which he trimmed in his solitude, he traced these lines — the most melancholy lines ever written by an old man ; think of them, politician ! “ Eighty-three years of life are now passed ! filled with what anxieties ! what agitations ! what enmities ! what troublous complexities ! *And all this with no other result than a great fatigue, physical and moral, and a profound sentiment of discouragement with regard to the future, and of disgust for the past.*” Poor old man ! Poor indeed ! In his loneliness, in his failing age, with death waiting at his palace-gates, what to him were the pomps he had enjoyed ! What were titles ! What were offices ! What was the lavish wealth in which he lived ! More precious, far, at that moment, would have been the consolation, that he had labored for his fellow-men, and the joyous confidence that all his cares had helped the progress of his race.

Be it, then, our duty and our encouragement to live and to labor, ever mindful of the future. But let us not forget the past. All ages have lived and labored for us. From one has come

art—from another jurisprudence—from another the compass—from another the printing-press—from all have proceeded priceless lessons of truth and virtue. The earliest and most distant times are not without a present influence on our daily lives. The mighty stream of progress, though fed by many tributary waters and hidden springs, derives something of its force from the earlier currents which leap and sparkle in the distant mountain recesses, over precipices, among rapids, and beneath the shade of the primeval forest.—*Sumner's Oration at Union College.*

OUT OF DOOR INFLUENCE OF TEACHERS.

TEACHER, do not fail to seek intercourse with the parents of your pupils. You will often find in it pleasure and profit for yourself, where you least expected it. To be sure, the places where you meet intelligent counsel and hearty coöperation, are the ones where your visits are the least needed; but it is often the case, that parents who have intelligent views, allow business and society to shut out all adequate knowledge of their children's studies, habits, and morals. Such will often be surprised at their own neglect, and ashamed that they have inquired so rarely concerning the progress of their children. With these, all that is necessary is, to make school an object of thought. Talk about it, till its voice shall be heard among the claims of business, and fashion, and pleasure.

This being done, inquiries will be made at home respecting the affairs of school. This will stimulate the children to diligence in their studies, and care over their deportment, as well as increase their respect for you, and thus add to your influence over them. Children quickly learn to think those things important which they hear talked of by their parents and friends. Who has not observed that the interest which children feel in a stranger, and the manner with which they approach him, are almost an exact measure of their parents' interest and respect.

Sometimes you will find an interest without intelligent direction. Here you can modestly guide. Show, as every reflecting teacher can, the evils of coming late and irregularly to school. Teach them your principles of government, the necessity of restraint, and the importance of obedience. Talk of the organization of your school. If it be a large one, show how increase of numbers requires increase of system, making absence a greater evil than in smaller schools, such as they probably attended. Impress upon such your own high sense of the importance of a

careful performance of all the school duties. Some care bestowed in this way will be in many cases your surest and easiest way of securing the progress of your pupils. Nothing will more readily enlist the interest of parents than evidence of your own strong interest.

But there are children whose parents have little intelligence, who are under little restraint, for whose prosperity there is little care bestowed, and, so far as you can judge, little interest felt. To the homes of these, you must go to discharge a duty more imperative than almost any other which devolves upon you as a teacher. What if this is no part of your contract with the school committee? What if your six hours of labor is all the legal requirement, and that, this being performed, and good examinations sustained, your employers have no cause of complaint? You are none the less under obligation on that account. Your profession is preëminent for the amount of labor which is left at your own discretion. A large portion of it is of such a nature that it cannot be measured as so many cords of wood cut, or so many yards of cloth woven, and an equivalent assigned. As well might a missionary be paid by the day for his privations, teachings, and prayers; or a pastor by the parcel, for his watchings for the young, his counsels to the sick, and his last offices to the dying and the departed. If there is something to be done which no one acknowledges as his particular duty, so far as it is in your power, it is *your* duty. Particularly is this your duty, because you can perform it more advantageously than most other persons; perhaps more so than any. It is particularly your sphere. Let contributions of labor and means for a thousand charities be bestowed by others; nowhere can your labor be invested more profitably than here. If your mind is in your business, you can do this most understandingly. If your heart is in it, you will do it most earnestly and faithfully. You may claim from society exemption, if need be, from some other duty, on the ground that this is your peculiar duty.

Having, then, been careful to make your school pleasant and attractive, so that children properly influenced at home will love to gather there, go forth, armed with an all-subduing benevolence, and as much of public opinion as you can enlist, to the homes of the tardy, irregular and truant pupils; and, as nobody has better opportunity to know condition and character, present, to the best of your ability, the considerations you deem most appropriate. Your presence and manifestation of interest will often convict negligent parents of their sin, and impel weak and inefficient ones to greater exertion. You will hardly find *parents who are without love for their children, or pride in what they consider their best qualities, or without hope that they will be respected and prosperous as they advance in life. The evils*

of which I speak, arise oftener from neglect and procrastination than from absolute indifference. They are not sufficiently impressed with the consequences of the course which their children are pursuing. The end of the path is not discerned. The distant is obscure. Reflection has not given them a philosophic eye to pierce the future. They do not comprehend general laws. They cannot see in a child's character an oak growing from the present acorn. Pain from the touch of a burning coal is considered certain; but, that the vices of their children, which they might now restrain, will afterward sting like adders, is not so evident as to prompt to vigorous exertion. They wait and hope, until the vice whose sting shall pierce the soul, has perfected its growth. They have not faith to believe that effects which are a little remote, are just as sure as those which follow their causes at once. Hope predominates over caution. They trust that, by some means, they know not what, the danger will be escaped; and when they see the danger imminent, they know not how to set themselves at work to effect a change. Try to give such parents a distinct view of their children's condition, and their prospects if they pursue their present course. Dwell on what good features there are; for such persons need encouragement. Be sure to express your conviction of what their children can become, if a judicious course be pursued. Then try to make them see that the future is determined by the present, as the harvest follows the seed-sowing; that Scripture speaks not idle words, when it tells us that as we sow so shall we reap.

Try in such cases to fix definitely on some things to be done by the parent. If there is necessity for absence on certain days, as there sometimes is, have it so understood, and then there is no habit of irregularity formed. To meet such cases, some plan should be adopted at school for securing the omitted lessons. One, perhaps, may be recited on the day before the absence, and the others made up afterwards. If loitering or truancy be the difficulty, have it understood that you will give prompt information of every absence.

Whatever class of children you may have under your care, you will find some labor of this sort among the most profitable of any which you perform. You need not go as a police man. Nor need you, on such occasions, be nothing but a schoolmaster. Observe, if after such a call, you do not receive a more cheerful *Good morning*; if there is not a more careful and cheerful obedience, and a greater desire to anticipate your wishes, and if the lessons are not better prepared. Particularly, observe if there is not more care bestowed on those things which were the subjects of your conversation. Often your remarks will have more weight there than when made at school. Lawyers are not held entirely responsible for opinions expressed in the court room.

So teachers, when urging the importance of certain habits of study and self-restraint, are sometimes looked upon as talking professionally. But the parents' cordial endorsement makes his counsels current, when given at home.

How many little misunderstandings may be explained, and false impressions corrected. You have but to learn how little most parents know concerning the detail of school operations, to see the need of your effort in this department. They ought, to be sure, to come to you to learn this; but they do not, and your best way to make them visit the school house, is to visit them at home.

Fit yourself to be, and *be*, a teacher of higher views in relation to schools. Read the best books, and reflect till you can give full reasons for your opinions on discipline and habits, on intellectual and moral culture. Show that you regard the school as something more than a prison or a police institution. Be able to show the defects in the structure of your school house, if they exist, and the remedy for them; the necessity and best modes of ventilation, the moral effects of neatness and order, and the best arrangements for securing them. Be acquainted with the history of school progress, with the methods practised in other places and in other times, with the school laws, and be able to show that school history is to a great extent the history of intelligence and civil liberty. Make yourself in your own neighbourhood, a teacher of these things. On whom does it more appropriately devolve than on you? A female teacher was lately consulted by the building committee of the district where she had taught, and was engaged to teach again, and her plan, giving all the details of the interior of the proposed house, was adopted. They now have a school-house, which, for convenience and simplicity, is a model. Let teachers have more knowledge on these subjects, and disseminate it, and many mistakes which are made in the construction of school-houses, the selection of books, and the adoption of impracticable rules, may be avoided. Teachers as a body will be more respected. The emoluments of their profession will be increased, and more be done by them to advance the interests of education, and promote the good of their fellow-men.

LET a boy who is learning Latin Grammar translate the following sentence, and he will fix in his mind one form of an irregular verb: — *Mea, mater est mala sus.* Another, — *Pugno, pugnās, pugnat.*

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SCHOOL EXAMINATIONS AND REPORTS.

It is impossible that we should arrive at the true means and processes of education, unless we come to the investigation with just views of its objects and uses. This may seem so trite a remark as hardly to be worthy a formal statement; and yet, we believe that nearly all the differences of opinion with regard to school discipline and instruction originate here, and can only be reconciled by a mutual understanding upon these fundamental points.

In our school examinations and reports, proficiency in acquired knowledge (generally statistical, or of mere processes) takes precedence and determines the intellectual condition of the school, while its moral standing is inferred from the degree of quietness in the school-room, rather than from any general observation of the manners and habits of pupils, as manifested out of school and in their intercourse with each other.

But in our declamation about education, all these results are spoken of as of little worth when compared with real mental development; the power of attention and concentration, of close investigation and nice discrimination, which it is the great object of education to impart. And thus an irreconcilable discrepancy exists between our talking and doing. We know the right, but *must* the wrong pursue, because we are to be judged by a false standard. Hence the importance of a correct system of determining (as well as possible) the condition of our schools, and the degree of success to which the teachers severally attain.

We intend no disrespect to school committees in general; we *believe* they are selected oftener with reference to their qualifi-

cations for the duties to be performed, than perhaps any other town or state officers — taken as they generally are, from the most intelligent and best educated, and irrespective of party organizations. We think, however, that the duties devolved on committees are of such a nature as to require the very highest order of educational talent, adequately to discharge. Not only does the professional character of teachers depend, in a great measure, on the just views and appreciation of the committee, but the character of the *teaching* must, from the nature of things, be directed or greatly modified by the known opinions of those whose official duty it is to decide upon a teacher's faithfulness and success, and publish it to the world. And especially must this be so, as, from the opinion thus expressed, however confident the teacher may be that injustice is done him, there is practically no appeal, — the judicial and executive power being vested in the same committee. His only alternative, therefore, is to aim to give satisfaction to *others* rather than himself; to realize the ideal of the committee rather than his own.

This being the practical working of our public school system of examinations and reports, it is not strange that there should be a discrepancy between our theory and practice. But it may be asked, if the present system of school examinations is defective and unjust, how are we to ascertain with certainty the degree of success attending the labors of school teachers? We must confess that we know of no infallible criterion of success as school teacher, any more than in other departments of teaching; as, for instance, among Christian teachers. If, however, something of the kind is necessary to secure faithfulness on the part of school teachers, and if the present system is the best which can be adopted, why not subject the several congregations of our cities and villages to an annual or semi-annual examination, by written questions, or otherwise, to test their progress in the knowledge and appreciation of the principles of Christianity, and then publish the results, as indications of the faithfulness and success of the several clergymen whose duty it is to teach those principles? Is it that the character of the men, employed in this service, is a sufficient guaranty of ability and faithfulness, without this periodical stimulation? Or, is it of so little consequence whether the doctrines of Christianity are well, or ill taught? Or, is it not that it is wholly impracticable to decide upon the exact degree of success attained by a christian teacher, because "the kingdom of Heaven cometh not with observation?" But is the gradual development of the mental powers any more apparent to the eye of the observer? Does not the school *teacher have to do with the same invisible and intangible essence? Do the intellectual and moral elements of character expand with such perfect uniformity, in the warmth of a genial*

and faithful spirit, that the precise degree of expansion may be indicated, any more than the Christian? For our own part, we cannot understand this difference. We see no reason why the means best calculated to secure faithfulness and success in one department of education, would not also be best in another, so similar in its aims, and in the material upon which it acts. The truth is, that our policy is too narrow, too business-like—there is too much *Yankeeism* in our management. The annual or semi-annual dividends declared, are often even more deceptive than those of our Railroad Corporations. We must exercise perhaps greater scrutiny in the choice of teachers, and then repose more confidence in them; and thus make them feel a greater responsibility, while we allow them more liberty in the methods to be adopted for the development of the intellectual and moral character of their pupils. There is nothing, indeed, which requires such diversity of method and motive, as the early development and training of character. It must not be forgotten, that every duty or obligation is the exact counterpart of some physical, intellectual, or moral necessity,—either personal, or social,—in which it has its origin; so that the terms “obligation” and “necessity” may be considered as correlative, each implying and serving as an exact measure of the other. This remarkable coincidence would seem to indicate too plainly to be misunderstood, the almost infinite variety of motives which may and should be appealed to, in the process of teaching and enforcing the habits of self-restraint, of energy, of right-thinking and right-doing, which constitute *character*—the final object of all education. Such, then, being the end of all teaching, and such being the variety of motives to be urged in its attainment, it is manifestly absurd to think of prescribing any given methods to a competent teacher, and then holding him responsible for results. Any one who has perused the annual reports of our town committees on the condition of the schools under their several charges, cannot but have noticed what different, and in many cases discordant, standards of excellence prevail in the immediate vicinity of each other. And the supposed excellences, or short-comings of teachers, tried by these several standards, are paraded before the public, according to law, by men who, however intelligent and well educated, know, practically, much less of the matters on which they report, than the teachers, who are the subjects of their official approval or animadversion. This state of things must be not a little humiliating to those who may, at any time, feel the lash of their official superiors, and have no means of resistance or redress. If it do no more, it must check their freedom of action, and detract from that sense of dignity which the nature and objects of the profession should impart, and which is so essential to the *highest success and usefulness*.

READING.

We do not propose to write a lecture upon Elocution, but simply to state some of the requisites for good reading, and enumerate a few of the methods which may be adopted with good effect in teaching it, in the various stages, existing in our Primary and Grammar Schools. And here, let it be observed, that the efforts of the teacher must be directed to two general objects, entirely distinct, yet both necessary to produce good reading. In the first place, the organs of speech must be trained to a distinct and easy utterance of all the simple and complex sounds represented by every letter, and combination of letters, in the language. This, as I have said, is entirely distinct from what is generally understood by teaching a scholar to read, and might be taught without his knowing the name of a single letter, or being able to pronounce a word at sight. It is, perhaps, never the case, however, that this is done to the exclusion of the other requisite, but it is by no means infrequent to reverse the order, and neglect entirely this training of the organs, except indirectly, in pronouncing the syllables and words contained in the reading exercise. It is also of special importance that this training should commence early, while the organs are flexible, and be continued through every succeeding stage of the scholar's progress. Nor is this all. The *ear* must be trained to a recognition of every variety of tone, inflection, and degree of force, necessary in imparting, in the most forcible manner, an author's sentiments; and the voice must be trained to express whatever the ear can appreciate. This, it will be perceived, is no trifling task; but one that will require much time and patient labor to accomplish. And in order to make our labor effective, it will be necessary to ascertain what are the principal difficulties which the pupil has to encounter, in each successive stage of his progress. First, then, is the difficulty, and one which continues much longer than we are apt to suppose, of calling words at sight. No person can read fluently and correctly, until each word is instantly, and without effort recognized, and accurately uttered; and it is, I am convinced, to the common practice of requiring scholars to read *sentences*, before they can readily call the *words* contained in them, that we are mainly indebted for the monotonous style of reading, usually spoken of as the "school-boy tone." That is, the voice is suspended, — as it should be, generally, after the utterance of a word closely connected with succeeding words, — and if the succeeding words are not immediately forthcoming, the tone is *slightly prolonged*, as an indication that something more may be expected, — and this is precisely what is meant by "the school-boy tone." In this manner, a habit and style of reading is often

acquired, which continues long after the cause which produced it is removed, and which years of correct instruction, by the best teachers, is not always sufficient wholly to eradicate. Hence the importance of correct teaching in our Primary Schools. With a view to the correction of this evil, I would suggest that children should never be permitted to read a piece, until they have become perfectly familiar with all the *words* which it contains, so that no conscious effort will be required in mere verbal recognition and utterance. This may be accomplished in any way which the ingenuity of the teacher may suggest. The mode is immaterial, so that the thing itself be done; either by reading it backwards, or by requiring the scholars in a class to read a word each, in succession; or, better still I think it would be, if we had books containing the words used in each selection arranged in columns, not classified, nor with any reference to their order of succession.

And here it is proper, perhaps, to caution teachers against any impatience, on comparing the time and labor necessary to enable the scholar to call the *words* of a selection irrespective of the sense, and that required to teach him to read fluently, any given selection containing those words. It is by no means certain, that a scholar "drilled" — to use a professional term — on a particular lesson till he reads it with facility, will recognize the same words when differently combined, and expressing different ideas. Whereas, words learned merely as *words*, not associated with any modified or consecutive ideas, will be as available in one lesson as another. So that, although less progress may be *apparent* for a *time* by this method, yet, in the end, the results will be found greatly in its favor. When this is fully accomplished, let the teacher read the lesson audibly to his pupils, and assure himself, by direct questioning, or otherwise, that they understand its *meaning*. It will then be soon enough for them to endeavor to communicate the ideas contained in the lesson, which is the object of oral reading.

It is sometimes the case, however, that scholars, even in advanced classes of our Grammar Schools, who recognize and pronounce instantly any given word in a lesson, will hesitate, or blunder, especially in long sentences, where the punctuation marks are infrequent, or do not correspond with the pauses required to convey the sense. The evil resulting from the common error, that the object of punctuation is to indicate the pauses in reading, exhibits itself chiefly in the very natural, but not less pernicious inference, that they are to be made *no where else*. This fault may be corrected, by requiring the scholar to break the sentence into clauses, and the clauses into phrases; — or, in other words, to make a short pause wherever it can be done without injury to the sense. This, the scholar himself will be able to determine, simply upon calling his attention to it. To take

an illustration:—Macaulay, in speaking of the seats of the great English manufactures, says, “It would be tedious to enumerate all the populous and opulent hives of industry which, a hundred and fifty years ago, were hamlets without a parish church, or desolate moors, inhabited only by grouse and wild deer.” Now, let any one undertake to read this strictly in accordance with the manner commonly supposed to be indicated by the punctuation, and he will be very likely to fall into one or both of the errors to which we have alluded.

But a scholar of ordinary intelligence will be able, upon inspection, to tell where pauses *may* be made, not only without injury to the sense, but in such a manner as to aid in conveying the meaning of the passage, while it affords him an opportunity to take breath, and cast his eyes forward a little, instead of constantly stumbling onward in the dark. Perhaps the best illustration of this style of reading, is found in the hesitating and uncertain step of a blind man,—and for this simple reason, that they are similar results, produced by similar causes. Another difficulty which many teachers have to encounter, is that of inducing scholars to read loud enough to be heard without effort in a large school room. No two teachers would probably apply the same remedy for this evil, nor indeed would the same remedy be effective with all the pupils of any one teacher. It should be borne in mind, however, that a slow, distinct enunciation, combined with purity of tone, will do more than mere *loudness* of voice, to enable the scholar to be easily understood. This fault is often, at first, caused by timidity, and finally settles into habit.

To inspire pupils with confidence, let the teacher set an example, by reading as he would have them read. Then let the *class* utter elementary sounds, combinations, words, and sentences in *concert*, before the reading exercise is commenced.

When the ear has thus become accustomed to a full tone, scholars will adopt it unconsciously. Great care should be taken, however, that the *pitch* of the voice should not be strained above its natural tone, rendering the inflections unnatural and lifeless. This is a common fault in our schools, and the teacher cannot be too careful, while insisting upon *force* sufficient for the occasion, that the pitch be kept within the compass of the voice. Otherwise it will be impossible to secure what is called a “natural style of reading.” Declamation, also, if properly taught, and the selections good, is useful in this respect, and in producing a spirited manner of reading. And here, we are beset by another class of obstacles, and from a different quarter. We *are expected* and required by our patrons and school committees, to impart a spirited style of reading and speaking; but the *selections* necessary to produce it, are, many of them, objected to, as fostering a boisterous and warlike spirit, incompatible with

the humane and refined civilization of the times. Not, indeed, that every 4th of July, and electioneering campaign, do not furnish hundreds of new specimens of that style of literature; but scholars, forsooth, must not *read* them, or rather must not read them *well*, lest they should imbibe the spirit of honor, of patriotism, the resistance to tyranny, or love of liberty, which they breathe. The study of history may be objected to, on the same grounds; with this exception, that while, in our reading books, nine pieces in ten are of a quiet, didactic character, upon some moral, religious, literary, or scientific subject, the study of history is little else than a record of wars, all calculated to exhibit, for our admiration, the martial glory of some successful chieftain. To return, however, from this digression, allow me to say again, that exercises in the elementary sounds and combinations, should commence in the primary schools, and be continued through the whole course of the scholar's progress, with such variations and additions, as his proficiency in the various stages of his advancement will justify. This is essential, and must not, on any account, be omitted. Scholars should early be taught, also, to analyze words—telling the sounds of the letters, naming those that are silent—the number of syllables, accent, &c. If the time spent in our primary schools in teaching punctuation, (one half of which is not true, and the remainder of no value, because not half the truth,) were devoted to elementary exercises in vocal training, the good effects would be seen, not only in that class of schools, but also in our grammar and high schools. To those already named, may succeed exercises in pitch, force, rate, stress, inflection, &c. These may be practised by the class in concert, and the several kinds, or degrees of each, may be illustrated by appropriate examples. This must all be learned, at first, by imitation; for how can we describe a *sound* to the pupil, which nought resembles else his ears have heard? Hence the absolute necessity that a teacher of reading should be able to furnish correct models for imitation, in every thing which may be used as an element in the proper and effective expression of any idea or emotion. We may thus, and thus only, impart a correct idea of the *terms* used in elocution, and render it possible, in the more advanced stages, to make the exercise of reading more a matter of judgment and taste, than of mere imitation. It will then be no very difficult affair to teach what elements, and what modifications of those elements, are required for the expression of the various ideas and emotions of an author,—the proper use of which, constitutes good reading. After this, reading becomes an exercise in grammatical and logical analysis; testing, perhaps with greater accuracy than any other school exercise, the scholarship, judgment, and discrimination of the pupil.

[From the Chronotype.]

A VISIT TO THE STATE REFORM SCHOOL AT WESTBORO'—HOW THE INSTITUTION WORKS.

"Will it succeed?" can no longer be asked of the State Reform School at Westboro'. That it has succeeded beyond the most sanguine expectations of its founder, we were assured by its excellent Superintendent on Thursday. Such an Institution must succeed from the very nature of things.

We took the morning train from the city, and arrived at Westboro' about 9 o'clock. A carriage ride of about twenty minutes brought us to the door of the beautiful and noble structure, situated upon a delightful eminence, overlooking the village of Westboro'. The view stretches across a lovely valley, in the centre of which is the well known Chauncey pond, surrounded by enchanting scenery. A gently sloping pathway leads from the Institution to the sheet of water, which, when rightly named, will be called Lyman's Lake. The selection of the locality of the Institution, displays judgment and good taste. In the midst of a community, eminent for its good morals, in a region unsurpassed for its elements of health, its salubrious air, and its pure water—upon an estate formerly owned by Mr. Denny, embracing and surrounded by objects of interest, and though sequestered from the confusion and excitement of a crowded thoroughfare, yet easily accessible to all portions of the State, few spots could surpass it in its advantages for such an institution.

The building is of brick, the architecture old and imposing. Two towers on the front give it the appearance of an ancient castle.

But we must be excused from an attempt to describe the building. Let us go inside. W. R. LINCOLN, is the Superintendent; Miss C. H. PORTER, Matron; Rev. Mr. Stone, formerly of Holliston, Chaplain, and principal teacher of the school. He has three assistants. There are now in the school 261 boys. Thirty-nine more can be accommodated. The twenty-four hours of the day and night, are divided as follows:—Four hours for school—two sessions of two hours each. Six hours for labor—two sessions of three hours each. Eight and a half hours for sleep. Five and a half hours for meals, morning and evening worship, of ten minutes each, amusements and exercise.

The variety of labor performed by the boys, can be better judged of, when we inform our readers that, aside from the *manufacture* of shoes and clothing, indoors, they do all the work *on the farm*, consisting of 250 acres. There are four farmers *engaged* to superintend the various departments of agriculture, *one of whom is the steward*, who resides in the old mansion upon *the place*.

The first great difficulty which the Superintendent had to overcome, was to fix the limits to be allowed the lads during hours of labor—he was in doubt whether to trust them alone, or with an overseer. It will be remembered that the Institution went into operation in November last. During the winter, the Superintendent discovered a way to surmount the difficulty. He began to realize that the true philosophy of government is, a right public opinion as a basis. He aimed to make the boys govern themselves, rather than to be governed. He won their respect and love. He built around them a moral prison, that went where they went, and from the walls of which they could not break if they would, because they would not if they could.

Spring came, and help was wanted upon the farm. The Superintendent, up to that time, had never trusted any out of sight, except one or two, and then not far from the house. He at last selected the best and most trusty boy, and put him at the head of a small party, and sent them out. They did their work faithfully, and labored as though they had personal interests at stake. They were prompt and trusty. In this way squad after squad was sent out, some in the corn, and some in the potatoe lot. The boys now command the farm, and do all the work upon it.

Could you have seen them haying, said a gentleman to us, you would have been delighted. The little fellows seemed as happy and joyous as any that ever cleared a meadow. They were scattered in groups over a vast field, some whistling, and some singing, while all were striving for superiority in workmanship. The labor indoors is chiefly shoe-making, and manufacturing clothing. At the former business, from 75 to 80 are employed; at the latter about 80. From 75 to 80 pairs of children's shoes, and about 40 pairs of brogans, are made per day. Some of the work is very good. Indeed, we were surprised to witness such results from boys so young. This department has an overseer and assistant.

Adjoining the shoe shop is the sewing room, where all the garments are made. The little fellows seemed to handle the needle as nimbly, and with quite as much skill, as the ladies. This room is under the management of two ladies, who seem perfectly well acquainted with their business. In other words, they seem to have a good knowledge of human nature, and know how to manage the boys. It seemed more like a family party, or social sewing circle, all were so happy, than any thing else that we can liken it to. The Matron and her assistant seemed to have won their entire confidence and esteem.

The cookery, washing, and bed making, in short, all the work about the establishment, is performed by the boys.

The school is divided into two departments—the higher and lower grades. The higher classes are under the immediate

control of Mr. Stone, the Principal. The name of the gentleman who has charge of the other department, we have lost, with other notes.

We visited the schools during the sessions. The progress of some of the scholars is quite remarkable. We were told by Mr. Lincoln, that their proficiency will compare well with that of children in other schools.

Such being the case, it is evident that greater labor and care must be expended on them by their teachers. Since they are, to use the language of Marshal Tukey, in his report on Truants and Vagrant children, from a class who have been practising the elementary lessons of pilfering, lying, deception, and theft. Comments on facts which speak so eloquently for themselves, would be worse than wasted. Let unbelievers in the power of kindness go to Westboro'.

At ten minutes before 12, M., the children were all summoned to one room, where we had the pleasure of hearing them sing. We could distinguish from among the voices, many that were very sweet and musical. The song which they sang, was that of the Merry Boatman—"Lightly row, lightly row." They frequently sing it when they go down to the lake to bathe and sail. After the singing, John M. Spear, who accompanied us, was requested to make some remarks, which he did. The Superintendent then requested all those boys who wished to tarry and talk with Mr. Spear after the other boys had gone, to rise. Twenty-two were instantly on their feet. The remainder retired to the play-ground.

It was an interesting sight to see the little bright-eyed boys who remained, cluster about the man who befriended them in darker moments, for each of the twenty-two lads had first met Mr. Spear at the Police Court.

The next thing in order was dinner. They marched into the clean, white room set apart for that purpose, each taking his appointed place. While standing, a blessing is repeated simultaneously. Then a signal is given, and they are all seated. If anything is wanted by a boy, he holds his hand up, and those whose turn it is to attend table, wait upon him and supply his wants.

Once a week, all the boys, accompanied by the Superintendent, bathe in the lake. Separate parties are allowed to go oftener, according to their behavior.

There are four grades of punishment in practice in the institution, but of so mild a nature, and so seldom resorted to, that we will not stop to particularize, farther than to say, that no *assistant* is allowed to inflict punishment, and that no punishment *is* inflicted immediately after the commission of a misdemeanor. *Every day* some boy is found worthy of commendation for

good behavior. None have run away. Some have attempted to do so on first going there.

What is most remarkable, the boys who have the greatest liberty are the best disposed and most contented. Not one of the latter class have made any attempt to get away.

So much for the State Reform School at Westboro'. It is a model institution that will be copied by other States. Since its erection, New York has established one at Rochester. The secret of success in such an institution lies in the character of the men and women who are to control and manage it. In this respect Massachusetts has triumphed in her selection for the School at Westboro'. A similar school for girls must now be established, but of this we shall say more hereafter. Our thanks are due to Mr. Lincoln, the Matron, Mr. Stone, &c., for their kind attention during our stay at the Institution.

“STAND, LIKE AN ANVIL.”

“Stand, like an anvil,” when the stroke
Of stalwart men falls fierce and fast;
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

“Stand, like an anvil,” when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks,
Where malice proves its want of power.

“Stand, like an anvil,” when the bar
Lies red and glowing on its breast:
Duty shall be life's leading star,
And conscious innocence its rest.

“Stand, like an anvil,” when the sound
Of ponderous hammers pains the ear:
Thine, but the still and stern rebound
Of the great heart that cannot fear.

“Stand, like an anvil.” Noise and heat
Are born of earth, and die with time,
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

Missionary.

THE STRUGGLE OF LIFE.

“The aim which God assigns to us as our highest, is the direct reverse of that which we propose to ourselves. He would have us in perpetual conflict ; we crave an unbroken peace. He keeps us ever on the march ; we pace the green sod by the way with many a sigh for rest. He throws us on a rugged universe, and our first care is to make it smooth. His resolve is to demand from us, without ceasing, a living power ; a force fresh from the spirit he has given ; ours, to get into such settled ways that life may almost go of itself, with scarce the trouble of winding up. Every way he urges our reluctant will. He grows the thistle and the sedge ; but expects us to raise the olive and the corn ; having given us a portion of strength and skill for such an end. He directs over the earth the shifting wave of human population, and brings about those new conditions from which spring the rivalries and heats of nations, and expects us to evolve peace and justice ; having inspired us with reason and affection for this end. He leaves in each man’s lot a thicket of sharp temptations, and expects him, though with bleeding feet, to pass firmly through ; having given him courage, conscience, and a guide divine, to sustain him lest he faint.

“And after all, in spite of the inertia of their will, men are, in their inmost hearts, on the side of God in this matter, rather than their own. They know it would be a bad thing for them to have nothing to resist. They would like it, but they could not honor it ; and in proportion as it was comfortable, it would be contemptible. They have always paid their most willing homage to those who have refused to sit down and break bread with evil things, and have made a battle-field of life. Even out of the primitive conflict with brute Nature, in which rocks were split, and monsters tamed, they evoked a God ; and under the name of Hercules invented an excuse for their first and simplest worship. No sooner is this physical contest closed, and the earth compelled to yield a roadway and shelter to men, than the scene of struggle is changed, and they come into conflict with *each other*. Instead of dead resistance, they encounter living force ; from obstructive matter, their competitor rises to aggressive mind, and whoever shows himself master of the higher qualities demanded in the collision, for justice’ sake, of man with man, the fixed resolve, the dauntless courage, the subjection of appetite, the sympathy with the weak and the oppressed, is honored by all as a hero, and remembered by his nation as its pride. *But when the game of war is done, it is found that in struggling to a firm and established order of society, men have not got rid of all their foes, and driven evil from off their world. Inward*

corruption may waste what outward assault could not destroy. Amid the luxuries and repose of peace, the springs of moral hardihood become enfeebled; guilty negligence, indulgent laxity, plausible selfishness, and even greedy hypocrisy, eat into the world's heart. A secret spirit of temptation, too powerful for its degeneracy, hovers over it, and threatens to darken it into a hell; when lo! at the crisis of its fate, there comes forth one to meet and to defy this Invisible Fiend of *moral evil*, and by the wonders of prayer, and toil, and sorrow, make Lucifer, as lightning, fall from heaven; one far different from the Strong Arm that subdues creation, and the Brave Heart that conquers men; being the Divine Soul that puts to flight the hosts of Satan, and, as leader and perfecter of faith, pushes the victories of men into the only unconquered realm—the shadowy domain of Sin, and its dread prisons of Remorse. Thus the primitive conflict with nature, which makes a Hercules, rises into the conflict with man, which makes the hero, and culminates in that infinitely higher conflict with the spirit of Evil, which is impersonated in Christ. We instinctively do homage in some sort to them all; only admiring the former as manly, and reverencing the last as godlike. And it may be remarked that, as the world has passed through these several stages of strife to produce a Christendom, so, by relaxing in the enterprises it has learnt, does it tend downward, through inverted steps, to wildness and the waste again. Let a people give up their contest with moral evil; disregard the injustice, the ignorance, the greediness that may prevail among them, and part more and more with the *Christian* element of their civilization, and, in declining this battle with Sin, they will inevitably get embroiled with men.

“Threats of war and revolution punish their unfaithfulness; and if, then, instead of retracing their steps, they yield again and are driven before the storm, the very arts they had created, the structures they had raised, the usages they had established, are swept away. “In that very day their thoughts perish.” The law of conflict which God thus terribly proclaims in the history of nations, is no less distinctly legible in the moral life of individuals. In an old and complicated structure of society, the number is multiplied of those who exist in a state of benumbed habit; who walk through their years methodically, not finding it needful to be more than half awake; who take their passage through human life in an easy chair, and no more think of any self-mortifying work, than of the ancient pilgrimage on foot; and are so pleased with the finish and varnish of the world around them as to fancy demons and dangers all cleaned out. And thus the perfected customs, the smooth, macadamized ways of life, which are all excellent as facilities for swifter activity, have the effect of putting activity to sleep; the means of helping us to

our proper ends become the means of our wholly forgetting them ; and, looking out of the windows, we leave behind the commission on which we are sent, and set up as travellers for pleasure. This kind of peril is the peculiar temptation which besets all, and makes imbeciles of many in an artificial community like ours. The battle of life is not now, so often as of old, thrust upon us from without ; it does not give us the first blow, which it were poltroonery to fly ; but it is internal and invisible ; it is not with palpable flesh and blood beneath the sun, but with viewless spirits that cling to us in the dark.

“To capture the appetites and make them content with their proper servitude ; to change the heart of ambition and turn its aspiring eye from the lamp of heathen glory to the starlight of a Christian sanctity ; to seize anger and yoke it under curb of reason to the service of justice and right ; to lash the sluggish will to quicker and more earnest toil ; to charm the dull affections into sweeter and more lively moods, and tempt their timid shyness to break into song, and mingle voices with the melody of life ; to rouse pity from its sleep, and compel it to choose a task and begin its plan ; — all this implies a vigilance, a devotion, an endurance, which, though only natural to the ‘good soldier of Christ,’ are beyond the mark of the sceptics and triflers of the present age.” — *James Martineau*.

TEACH ONE THING AT A TIME.

CHILDREN who have the habit of listening to words without understanding them, yawn and writhe with manifest symptoms of disgust, whenever they are compelled to hear sounds which convey no ideas to their minds. All supernumerary words should be avoided in cultivating the power of attention.

A few years ago, a gentleman brought two Esquimaux to London. He wished to amuse, and at the same time astonish them with the magnificence of the metropolis. For this purpose, having equipped them like English gentlemen, he took them out one morning to walk through the streets of London. They walked for several hours in silence ; they expressed neither pleasure nor admiration at anything they saw. When their walk was ended, they appeared uncommonly melancholy and stupefied ; as soon as they got home, they sat down with their elbows upon their knees, and hid their faces between their hands. The only words they could be brought to utter, were : “Too much smoke — too much noise — too much houses — too much men — too much everything.”

THE FRENCH PEASANTRY.

EXCEPTING with the great farmers, when there are small buildings for the residence of the permanent laborers ordinarily in the court-yard, or immediate neighborhood of the great house, the peasants generally live in the villages, and sometimes go long distances to their work. They rise early, and among their first duties are those of religion; their first visit being, in most cases, to the village church, which is open at all hours. I have often met them there in the morning, when it was scarcely light enough to see the way; and I have found crowds of them in the churches at night, after their return from labor, when, with only one or two lamps burning over the altar in the church, it has been so dark that the dress of persons could not be distinguished until you came within arm's length of them. It is the beauty of the Catholic religion, that, although it is in a degree social, it is at the same time individual and personal in its character; that, although ceremonials of the worship are of a splendid, and often gorgeous description, yet the worshipper seems regardless of everything but his own particular part in the service, which he performs silently, and generally with an intensity and an abstractedness which are remarkable; and in churches whose splendor and magnificence it would require a brilliant pen to describe. I have seen laboring men in their frocks, and with their spades upon their shoulders, and market-women with their baskets upon their arms, go into the churches, and, after performing their devotions and evidently with no other object in their thought, go away to their labors.

In all parts of Europe the women are as much engaged in the labor of the field as the men, and perform indiscriminately the same kinds of labor. Having been much among the peasantry and the laboring classes both at home and abroad, I must, in truth, say, that a more civil, cleanly, industrious, frugal, sober, or better dressed people than the French peasantry, for persons in their condition, in the parts of the country which I have visited, and especially the women, I have never known. The civility and courtesy, of even the most humble of them, are very striking. There is neither servility nor insolence among them; their economy is most remarkable; drunkenness is scarcely known; their neatness, even when performing the dirtiest work, is quite exemplary; cheerfulness and an innocent hilarity are predominant traits in their character.

The wages of the French peasantry are in general from a franc to a franc and a half per day to a man; that is, ten to fifteen pence, or twenty to thirty cents; and to women about four fifths of the former sum, or about eight pence or sixteen cents. In

this case they ordinarily provide entirely for themselves. In harvest, however, or under extraordinary circumstances, they are provided for in addition to their wages. Coffee and tea are scarcely known among them. They drink no ardent spirits. Their usual drink is an acid wine not so strong as common cider, and this mixed with water; they have meat but rarely; occasionally fish; but their general provision is soup, composed chiefly of vegetables and bread. Bread, both wheat and rye, is with them literally the staff of life. With all this they enjoy a ruddy health; and the women are diligent to a proverb. They seem unwilling to lose a moment's time. I have repeatedly seen them carrying heavy burdens upon their heads, and at the same time knitting as they went along. — *Colman's European Agriculture.*

RULES FOR BECOMING BEAUTIFUL.

SUPPRESS that incredulous smile; we are in earnest. There is not one of our readers whom we would not encourage to hope.

Our first rule is — *take a judicious care of your health.* The signs of sickness or debility are never in themselves agreeable. We may, indeed, become reconciled to them, but their original design is to awaken unpleasant emotions. And we mean by sickness, not merely such a stage of disease as demands the physician's aid. Scarcely a fibre or a tissue of the body can be out of order, without affecting the countenance. If our health or strength is impaired without our neglect or imprudence, no one can censure us. But we ought not to bear in our appearance the marks of disorders which we can avoid. For instance, if you are not sufficiently out in the open air, you will prevent the healthful action of your body, and some disagreeable sign of it will be hung out upon your face. If you do not take sufficient exercise; or, if you eat improper food, or sleep too little or too much, you will not have that share of agreeableness in your appearance which a beneficent Creator designed for you.

Another rule is — cultivate the intellect. This secures, in many cases, the beauty of expression where that of features and complexion is wanting. And where the features are too obstinately ugly for that, there is still a compensation in the fact that the attention of others is turned away from the body to the mind. Compare the silly prattling of a merely beautiful girl, who has neither mind or heart, wit or sentiment, with that of a plain-faced woman, who has thought, and observed, and read to profit; *who has clear and large views of men and things, the past and the present; who can help you to form correct views of characters and events, whose memory carries the honey of many lives*

to sweeten every feast of friendship. Compare these two. The one gratifies the eye ; but no one cares to look at the prettiest object for a long time. The gratification of the eye is too limited for permanence, unless there be variety and succession. The other satisfies the mind through the sense of hearing. Choose, young friends, choose the latter.

Suppress selfishness, for it controls the countenance. Where a person lives for himself, the countenance lacks all winning and animating expression. Some people make a sunshine wherever they go. But they are not beauties. Their light is a bonfire, a rocket, a meteor ; it blazes, rushes, crackles, turns all eyes upon itself, but cheers and satisfies no one. There are some persons whose very entrance into a sick chamber is a medicine to the soul. Everybody loves to see them come in, and no one cares to know why. The secret is, their countenances and manner say, Can I contribute to your happiness ? Young ladies, spend hours and months in becoming thus beautiful. But your labor for this must not be on the skin nor the hair, on silks nor mousseline de laine. Eradicate selfishness.

But there is a higher rule ; *love God and love all mankind*. In fact, you cannot truly annihilate self-love, but by substituting the love of God and your neighbor. Here is beauty, — angelic beauty. It is the only beauty which will be recognized in heaven. Cherish it. — *Rev. E. N. Kirk.*

“I DID N'T WHISTLE, IT WHISTLED ITSELF.”

Who has not, from his inmost soul, sympathized with the unlucky urchin, that, frightened “by the sound himself had made,” and driven almost to desperation by the searching glance and shrill voice of the master, gave utterance to that seeming falsehood, but real truth, which stands at the head of this article ? Simon Snooks — we assert it fearlessly — did *not* whistle ; but Peter Sneak *saw* him whistle. No matter if all the Sneaks in Christendom saw him ; that does not move us at all ; it is nothing to the purpose. We grant you that it was from the lips of Simon that the sound proceeded ; but that was his *misfortune*, not his *fault*. He was *passive*, not *active* ; the “*sufferer or receiver of an action*,” not the *agent* ; in short, the *victim*, and not the *perpetrator* ; — the victim of unrestrained muscular action. And we assert again, that Simon uttered a greater truth, or, we should perhaps rather say, that a greater truth was uttered *through him*, than many of us are aware, when he declared, in conscious innocence of any evil intent, that it whistled itself.

Observe, too, that here is no attempt to throw the blame on others, and subject them to punishment. It is not even a denial of the voluntary testimony of Peter Sneak. But it was not his *voluntary* act, and therefore he was not responsible for it, though he admits that it ("Pronouns must agree with the nouns for which they stand in *gender*, &c.") whistled. But *he* had no intention of creating any disturbance; *he* was perfectly well disposed, and meant, — so far as he meant *anything*, — to do right. *It* whistled *itself*. Why, the sentence can be *parsed* only by the admission of our solution, and that, certainly, should satisfy *teachers*, for whose especial benefit we have undertaken to prove Simon's innocence. We say, then, it was the contraction of certain muscles, united with a simultaneous expiration, which produced it. And who ever thought of holding one responsible for an act of expiration? The truth is, that Simon belonged to that numerous and unfortunate class of sufferers, whose muscles are not kept under lock and key by their brains. And he was as much surprised and shocked by the outrage on the decorum of the school-room as any one in it, the master not excepted. He was no more responsible for it than a defunct malefactor is for the muscular gyrations by which, under the influence of the galvanic battery, as *he* lies upon the dissecting table, the operator is laid upon the floor. This theory is, in fact, universally recognized out of the school-room, and we have several cant terms, under which we relieve ourselves and others of responsibility, when it becomes burdensome, involving the same truth. Thus we were "tempted" to commit certain offences and misdemeanors, and we take great credit to *ourselves* if we resisted the temptation, or we lament that we were "left" to do them. Indeed, so sure are we that men are not so bad as their acts indicate, that a man whose sanity has, till then, been unquestioned, may be proved insane to a degree rendering him totally irresponsible, in any court in the commonwealth; because our instincts assure us that *he* could not have done, of *himself*, what is clearly made out against him. We have always regretted that there is no way of ascertaining whether Simon's teacher, upon investigation, entertained views similar to our own, or whether he belonged to that fortunately almost extinct class of teachers who are always thinking of boys as *responsible* beings, and who feel it to be the first duty of a teacher to satisfy the demands of justice.

The probability is, that, notwithstanding his declaration of innocence, and the undoubted truth of that declaration, — viewed in the light of the present century, — we say it is probable, — as we have no means of *knowing*, — that he suffered the extreme *penalty of the law*, for such cases made and provided. The *master's reputation*, as a disciplinarian, was at stake; and Simon *must suffer at the stake*, rather than that reputation should suf-

fer. It was impossible, even under that rigid discipline, but that offences should come; — perhaps they came even oftener than under a milder dispensation, but so, also, was the “woe” more certain to him by whom they came. And Simon, *conscious* of his innocence, but at the same time unable to prove it, or even to declare it in such a manner as not to have it sound like a falsehood even to himself, was fortunate if he escaped additional chastisement for giving utterance to his consciousness. Simon was unfortunate in more respects than one; not only was the telegraphic communication between his brains and limbs interrupted, but his consciousness was a century in advance of his intellect, which kept him in a state of constant bewilderment, and subjected him to the suspicion of falsehood by others, which he lacked the ability to clear up, by any rational solution. But the character of Simon, however singular and unique it may appear when subjected to a rigid analysis, is not more singular, nor does it furnish more apparent inconsistencies and incongruities than is to be met with in any school in the Commonwealth. It is therefore highly important that those whose duty it is to control and manage those unlucky urchins who are sent into this breathing world “scarce half made up,” should exercise great moderation in the infliction of punishment, and be careful on all occasions to “season justice” with a liberal “sprinkling” of mercy.

THE FARM SCHOOL.

Mrs. Ann E. Morrison, the matron, says: The return of the volunteers from Mexico was looked forward to with painful interest by us, as four of our Farm School boys were with them, having enlisted after leaving the school. Many were our doubts and fears as we thought of their temptations and associates. It was very happily shown to us by a visit from one of them, the next day after he was discharged, how far the feelings of home and good principles can be instilled into the young and motherless. He met us with a true affection, and free from the vices of the camp; his health perfect, his appearance manly, and his address gentlemanly; his intelligence far beyond anything we had anticipated. Clad in a handsome suit, his heart overflowing with joy that he had withstood the dangers of his situation, and thoroughly cured of all desire to enlist again, he was an interesting specimen of the soldier to look upon.

“Mother,” said he, “when I laid my head on my Mexican pillow, — a stone, with the soft side up, — I used to think how you would feel to see me thus, and of my comfortable bed at the

Farm School. When, for sixty hours, I had no food, how sweet would have been your bread!"

"How did you spend your leisure hours, George?" I asked him. "I sometimes used to roam the hills and woods to gather flowers, make a bouquet, put it in the top of my gun, and think of you and home. One day, in an hour, I found forty different kinds of flowers." Here we see the beautiful mission of flowers. I little thought when I was teaching him botany, it would be a solace for a soldier in Mexico. "What other amusement did you have?" "I thought my time must not be lost, and I learned to play upon the bugle, and I now intend to join a musical band." "What did you do with your scrip?" "I have it under lock and key; they did not get my land for thirty dollars. I have an uncle out West; I shall employ him to locate it for me, and when I have finished my carpenter's trade, I mean to build me a house on it." "How did you escape the vomito and other sickness?" "I drank no spirit, as little of the water as possible, kept myself clean, and had not a moment's sickness." "Did you see our other boys, L., W., and B.?" "I saw them all; L. has enlisted for five years; W. returned with me. They have all behaved well, and have not acquired bad habits."

The above conversation, as reported by the matron, affords us the fullest assurance that the Farm School is ably and faithfully conducted, and that the efforts of its teachers and patrons are crowned with success. Who can read it and not observe what it was that saved this young man and his companions from adopting the vicious habits of the camp, to which they must have been urged by the most powerful temptations? It was, in the first place, that the matron had become to them as a *mother*. They thought of her when they laid their heads upon their "Mexican pillow," when they gathered flowers for a bouquet, and when enduring a "sixty hours' fast." The matron has modestly alluded to the "mission of flowers;" we may be allowed to add, that the "beautiful mission" of women to the orphan and the friendless, is to us not less apparent, and of infinitely higher significance. In the second place, the habits of industry which they had acquired, sent them on their floral excursions, and prompted them to learn the use of the bugle; and, finally, their habits of cleanliness and temperance saved them from disease and death. These are all the legitimate fruits of a wise and judicious training; and to know that such have been the effects of their discipline and instruction, even in a single instance, should be sufficient to strengthen the hands and encourage the hearts of the teachers in the philanthropic duties to which they have devoted *themselves*.

THE SPECULATIVE AND THE PRACTICAL.

The end of education is *not* to impart knowledge ; it is *not* to fit one to make money ; it is *not* to constitute a *practical* man ; it is *not* to fit a person for any *one* special trade, art, office, or profession. Perhaps, however, after this candid denial of all that the vast majority deem to be education, some curiosity may have been created to know what else education can be. The test of most things is the *cui bono* ? It is applied, not to plans of education only, but to the very erection of school-houses, academies and colleges. Such find no favor in places, till their existence can be demonstrated to aid the value of surrounding property.

As to logic, metaphysics, language, and many abstruse topics, needed as discipline, the multitude say of them, as Falstaff of honor — “ Can they set a leg ? No ; then I’ll none of them.”

This selfish spirit separates the practical from the abstract, as if the latter were not the parent of the former ! The selfish despise what is not seen, and they can see nothing except the showy, the active, the bustling, and the noisy. But whence comes the light of the practical, by which they see and work ? It comes from the speculative. The *thinkers* lay out the work for the *doers*. These servants are, indeed, insolent enough to sneer at the comparative poverty of their masters ; for the practical imagine life to consist in the abundance of possessions, and they cannot understand that the speculative may prefer the refined and absorbing delights of an abstract world to money-making, money-spending, or money-hoarding, main pleasures of the gross and merely active.

And yet, when accident or experiment sends down from his height, occasionally, a well disciplined speculative man, to apply his own rules, such a one, after the slight errors almost inseparable from the awkwardness of first attempts at practice are corrected, can contend always the best in the arena, and carry away prizes from hosts of ordinary competitors.

The abstract can be without the practical, but the practical cannot be without the abstract. When the sunlight lingers after the sun itself has sunk below the horizon ; while we rejoice in the farewell rays, it would be folly to say — “ This light is sufficient ; why wish a sun ? ” It is equally absurd to say — “ Practice is the thing ; what is the use of Speculation ? ”

Time was, when speculative philosophy may have despised practice. Now science keeps an open house, and with regal munificence dispenses favors to all comers ; — magic wands, elixirs of life, and philosopher’s stones ! To suit the impatience and impertinence of a money-loving and labor-saving age, science

has even turned quack ; and, extracting the quintessence of all subjects, she has put up morals, physics, politics, literature, yea, all things in convenient and portable forms, labelled with suitable directions ; so that anybody, though a mere child, by swallowing the distilled and filtered condensation, shall, in an incredibly short time, know vastly more than his grandmother. Hence what wondrous and sudden growth of school-plans and systems ; the analytical, the synthetical, the inductive, productive, the American, the North American, the South American, the whole Continental American ! It is equal to a shower of infant frogs. Schools, too, have become nurseries ; and children are fed on hashes and minced meat of potent essence, composed of travels, real and imaginary, and all history, past, present, and future, bloated out under the new flattering process, in a few months, to the requisite practical dimensions.

B. R. HALL.

[From the Boston Atlas.]

CLOSING ADDRESS OF HON. HORACE MANN,
AT THE NATIONAL COMMON SCHOOL CONVENTION, PHILADELPHIA,
AFTER THE VOTE OF THANKS.

GENTLEMEN OF THE CONVENTION : — The clock is now striking the hour — the air in this hall is now waving with its vibrations — at which it has been decided to bring the labors of this Convention to a close. [It had been decided to close the Convention at 10 o'clock, and just as the cheering which followed the vote of thanks ceased, the clock struck ten.] We have been looking for the last three days upon the bright side of the tapestry ; the dark side is now turned towards us. The pleasing acquaintances which have been here formed, and which can have been to none more pleasing than to myself, must be broken ; and we must go away, carrying such good as we can from the deliberations of this assembly.

In parting with you, I cannot forbear to express my warmest acknowledgements for the continual kindness with which you have been pleased to regard the performance of the duties of the Chair. You have made all its labors light and all its difficulties nominal. In parting with you, gentlemen, it is impossible for me to express the feelings of hope, mingled with anxiety, with which I look forward to the consequences of this meeting. We shall separate. We shall go away to move in different and distant *spheres* ; from these narrow walls which now enclose us, we shall *find ourselves*, at the end of a week, in a dozen different States, *east, west, north, and south*. Shall the influences which have

been here concentrated and brought to a focus, be dissipated and lost, when our local proximity to each other is gone; or shall the moral influences which have been here generated, expand themselves over the vast spaces where we shall soon be found, keep themselves vivid, and animate and make the common air electric with their fulness of life. I trust the latter; and that our zeal will not be of the flashy kind that will evaporate as soon as the exciting cause is withdrawn; but that it will be like the heat of the sun, which, being once kindled, glows on for ever of itself.

Gentlemen, this occasion has brought together two classes of men, sufficiently distinguished from each other to be the subjects of a division. May I be permitted to address a few words to each. We have before us the practical teachers, — men who devote themselves to the business of the schoolroom; who do not exercise a very diffusive influence in a broad sphere, but an intense influence in a narrow sphere; — points of strong light thrown upon a small space, rather than wider radiations of a flame that is weakened by its expansion. What are the duties of the school teacher? I have not time to enumerate or define them. I cannot mention even the names in the long catalogue; but I will call your attention to one which comes very near to embracing all. By this one I mean *thoroughness* in every thing you teach. Thoroughness, *thoroughness*, and again I say THOROUGHNESS, is the secret of success. You heard some admirable remarks this morning, from a gentleman from Massachusetts, [Mr. Sears,] in which he told us that a child, in learning a single lesson, might get not only an idea of the subject matter of that lesson, but an idea how all lessons should be learned; a general idea, not only how that subject should be studied, but how all subjects should be studied. A child, in compassing the simplest subject, may get an idea of perfectness, which is the type and archetype of all excellence, and this idea may modify the action of his mind through his whole course of life. Be thorough, therefore, be complete in every thing you do. Leave no enemy in ambush behind you as you march on, to rise up in the rear and assail you. Leave no unbroken link in the chain you are daily forging. Perfect your work, so that when it is subjected to the trials and experiences of life, it will not be found wanting.

It was within the past year that I saw an account in the public papers, of a terrible gale in one of the harbors of the Chinese seas. It was one of those *typhoons*, as they are called, which lay prostrate not only the productions of nature, but the structures of men. In the harbor were lying at anchor the vessels of all nations, and among them the United States sloop-of-war *Plymouth*. Every vessel broke its cable, — but one. The tornado tossed them about, and dashed them against each other, and

broke them like egg-shells. But, midst this terrific scene of destruction, our government vessel held fast to its moorings, and escaped unharmed. Who made the links of that cable, that the strength of the tempest could not rend? Yes! *Who made the links of that cable that the tempest could not rend?* Who was the workman that *worked under oath*, and whose work saved property and human life from ruin otherwise inevitable? Could that workman have beheld the spectacle, and heard the raging of the elements, and seen the other vessels as they were dashed to pieces and scattered abroad, while the violence of the tempest wreaked itself upon his own work in vain, would he not have had the amplest and purest reward for the fidelity of his labors?

So, in the after periods of your existence, whether it be in this world, or in another, from which you may be permitted to look back, you may see the consequences of your instruction upon the children you have trained. In the crisis of business life, where intellectual accuracy leads to immense good, and intellectual mistakes to immense loss, you may see your pupils distinguishing between error and truth, between false reasoning and sound reasoning; leading all who rely upon them to correct results, establishing the highest reputation for themselves, as well as for you, and conferring incalculable good upon the community.

So, if you have been wise and successful in your moral training, you will have prepared them to stand unshaken and unseduced amidst temptations; firm where others are swept away; uncorrupt where others are depraved; unconsumed where others are blasted and perish. You may be able to say, that by the blessing of God you have helped to do this thing. And will not such a day be a day of more exalted and sublime joy, than if you could have looked upon the storm in the eastern seas, and known that it was your handiwork that saved the vessel unharmed amid the wrecks that floated around it? Would not such a sight be a reward great and grand enough to satisfy and fill any heart, mortal or immortal?

There is another class of men in this meeting, — those who hold important official situations under the State governments, and who are charged with the superintendence of public Institutions. Peculiar duties devolve upon them. They, in common with the teachers, have taken upon themselves a great responsibility. When, in the course of yesterday's proceedings, a resolution was introduced proposing to make this a National Convention, with a permanent organization, I confess that as I sat here in my chair, I felt my joints trembling with emotion at the idea of the responsibility you were about to assume. Shall this body establish itself as a National Convention? Shall we hold ourselves out to this great country, as a source of information and a centre of influence on one of the most important subjects that can be

submitted to the human faculties? Shall we hold ourselves up here in full sunlight, and virtually say to the whole country, come here and fill your urns from our fountains of wisdom? These views came over me with such force as almost to make me forget where I was, and the duties I had to discharge; for experience has led me to know something of the difficulties of the work. Yet it was the pleasure of the Convention to adopt the resolution; and, through the signatures of your officers, you will severally subscribe to that conclusion. You have already authorized a committee to send out this determination, and to proclaim it to the world. Now, by these acts *you have signed and sealed a bond*. You have obligated yourselves to perform great duties; and you cannot deny or elude this obligation, without a forfeiture of honor and of character. If we fulfil the duties we have assumed, this meeting will prove to be one of the most important meetings ever held in this country. If we fail, in our respective spheres of action, to fulfil these duties, this meeting will be the ridicule and the shame of us all. By itself it is a small movement; but we can make it the first in a series that shall move the whole country. It begins here upon the margin of the sea; but we can expand it until it shall cover the continent. However insignificant in itself, it is great by its possibilities. To the eye of the superficial observer, beginnings are always unimportant; but whoever understands the great law of cause and effect, knows that without the feeble beginnings, the grandest results never could have been evolved.

He who now visits the north-western part of the State of New York, to see one of the wonders of the world, — the Falls of Niagara, — may see, also, a wonder of Art not unworthy to be compared with this wonder of Nature. He may see a vast iron bridge spanning one of the greatest rivers in the world, affording a means of safe transit for any number of men or any weight of merchandise, and poised high up in the serene air, hundreds of feet above the maddened waters below. How was this ponderous structure stretched from abutment to abutment across the raging flood? How was it made so strong as to bear the tread of an army, or the momentum of the rushing steam car? Its beginning was as simple as its termination is grand. A boy's plaything, a kite, was first sent into the air; to this kite was attached a silken thread, to the thread a cord, to the cord a rope, and to the rope a cable. When the toy fell upon the opposite side, the silken thread drew over the cord, and the cord the rope, and the rope the cable, and the cable, one after another, great bundles, or fascia, of iron wire, and these being arranged side by side, and layer upon layer, now constitute a bridge of such *massiveness and cohesion*, that the mighty Genius of the Cataract would spend *his strength* upon it in vain.

Thus, my friends, may great results be educed from small beginnings. Let this first meeting of the National Association of the Friends of Education be like the safe and successful sending of an aerial messenger across the abyss of Ignorance, Superstition and Crime, so that those who come after us may lay the abutments and complete the moral arch that shall carry thousands and millions of our fellow beings, in safety and peace, above the gulf of perdition, into whose seething floods they would otherwise have fallen and perished.

MEN ARE BUT CHILDREN OF A LARGER GROWTH.

How often we hear, as a comment upon the folly of some grown up specimens of humanity, or paliation of their waywardness, the familiar quotation, that "Men are but children of a larger growth." And this is admitted, by tacit consent, as a solution, nay, a kind of justification of what seemed before inexplicable and perhaps even criminal. The converse of the proposition, however, (which, by the way, is the simplest and most direct statement of the truth involved,) that *children are men of a smaller growth*, has no stereotyped form of expression. Yet it is a truth which lays at the foundation of success in the management of children, and one which furnishes a more efficacious means of preventing meanness and selfishness, and stimulating to generosity and true manliness, than any which follow in the wake of the rod or ferule. Children will do almost any thing, however fatiguing, unpleasant, or revolting to their simple tastes to appear manly. Nearly all their sports originate in this feeling, into which they enter as if life and death depended on the results of the game. They will inhale tobacco smoke, or chew the quid, even to vomiting, for the brief satisfaction of feeling that they are men, and showing that they can do what they see men do. Nay, they can even so far overcome the grateful instincts of childhood, and forget the maternal instruction they have received from lips of kindness, in a voice of tremulous anxiety for their welfare, as to take the name of God in vain, because, perchance, they have heard an oath fall from the lips of a father, in an unguarded moment, or an elder brother, or from some other one of a "larger growth." Why, then, may not the same desire be made use of in elevating them to all the manly *virtues*, as well as the — we must say *manly*, as they are practised by no other animals — *vices*.

ESSEX COUNTY TEACHERS' ASSOCIATION.

THIS Association held its twentieth annual meeting at Lawrence on the 19th and 20th inst., (Oct., 1849). Owing to the eminently practical turn of the lectures and remarks, this meeting possessed an uncommon interest to teachers. The lecture of Mr. Eaton, as an Introductory, could hardly be surpassed, presenting, as it did, a great variety of methods of discipline and instruction, all of which it discussed in the most plain and forcible manner. Upon some of the points of this lecture we propose to make some remarks.

It appeared to us that the lecturer labored very much under the common impression that the teacher must study the individuality of his pupil alone, and adapt himself to it. Now, whilst we think it important that the teacher should know his pupil, we think it equally so, that he should know himself; he should study to know his own individuality. Therein consists his strength, if he have strength, as a teacher, and what would be an excellent scheme, and succeed admirably in his hands, might, and would undoubtedly, fail in the hands of another.

For instance, the lecturer would discard all ridicule from school; and yet, who doubts that with some teachers, this may be a most successful, and not injudicious means of discipline? What could be more salutary upon a certain class of children, ordinarily intelligent, than to point out to them wherein they resemble *bloodsuckers*? or, than to presume a girl to be in the use of tobacco, and to reprimand her for indulging in that filthy habit, when you know, and she knows you know, that she is only chewing rubber or gum? And yet these are a species of ridicule.

Or, instance if you please, allowing pupils to report themselves as having communicated or not, which the lecturer pronounced to be "paying a bounty on lying." Now, though we agree with the lecturer in the main, we doubt not that in a small school, under a shrewd and conscientious teacher, this practice might be so far rid of its evil tendencies as to be no more objectionable than any other. A word upon the subject, as it appears to us to be, in the hands of the best and most faithful teacher, as useless as it is hazardous, in the hands of any other:—the integrity of no class of pupils can be so entirely depended upon as to be presumed beyond the possibility of reporting falsely under temptations so strong, which will be done, and the teacher *must know* it, never failing to make the instance an occasion for a moral lesson; this may be one of its advantages, but such occasions come not so seldom as to need being thus provoked. Will less vigilance be required to detect a whisperer under this system, than if no such report were expected? We think not.

nor will it be easier or better to discipline for falsehood than for the communication itself. What then is gained, and at what expense? We reply, stillness of the school, if anything, at the expense of moral principle, and increased labor to the teacher — if he be faithful, — but if he be otherwise, and implicitly accept the pupils' report, the effects are too apparent to need mention.

Our remarks thus far proceed upon the supposition that the pupil's conscientiousness cannot withstand the temptation; but suppose this be not the case, and that the fullest confidence can be put in the pupil's integrity, is it not time to teach him to refrain from communication on account of its inherent evil tendencies and effects? Is he not fully prepared to comprehend and appreciate these? And will he not readily refrain from communication from principle, and thus be taught to observe nicer distinctions of duty?

Of recitation, the lecturer named the two extremes, *confinement to the book questions*, and *independence of them*; "whilst one is sure to make a dolt, the other is as sure to make a superficial thinker;" — (we quote the idea.) To us, the object of a recitation appears to be twofold; it affords an opportunity for ascertaining the pupil's faithfulness in the preparation of his lesson, and for giving him that instruction which no book can afford; the first is to be attained by making a close, critical, severe examination of each individual pupil upon the text of the lesson assigned, employing such questions as give him no possible clue to his answer. The other end will be most effectually accomplished by answering such questions as may be proposed by the pupil himself; his question indicating his necessity, and of course, what the teacher should supply.

W.

"No person can have a disease, acute or chronic, severe or mild,—so mild, even, as hardly to be considered as a disease,—without suffering more severely for his previous physical errors. No person ever breathed bad air for an hour of his life, without having every subsequent disease rendered more severe than it otherwise would have been." "Breathing bad air always tends to induce disease, and will be likely to bring on that to which we are constitutionally inclined, unless our occupation is developing some new one, in which case every thing centres in the new or occupational disease." — *Alcott's Health Tracts*.

OBITUARY.

Mr. John S. Osgood, Sub-Master in Harvard School, died in Charlestown, Saturday evening, Sept. 22, 1849, aged 26 years.

Thus a wise but mysterious Providence has taken away one in the midst of his days. An only son has been removed from aged parents; an exemplary and consistent member from the church of Christ; an efficient teacher from a wide sphere of usefulness; a kind and generous companion from a large circle of devoted friends.

Very early in life Mr. Osgood evinced an unusual attachment to books and the society of those from whom he could gain any useful information. Having but few companions of his own age, and spending most of his leisure time either in study or in the company of those much older than himself, he matured young, and at the age of seventeen commenced the business of teaching. At this time he became personally interested in experimental religion, and connected himself with the Congregational church in Pomfret, Conn., his native town. He continued to teach in winter, and labor upon his father's farm in summer, till he arrived at the age of twenty-one, when he left home to attend the Academy at Woodstock. Here he exhibited an energy and ability which exceeded the expectations of his most intimate friends. During the two years he was connected with this institution, his untiring industry enabled him to complete a very thorough course of academic studies. His ingenuous conduct, and gentlemanly bearing won for him the unlimited confidence and esteem of his instructors, and the highest honors of the class. While at Woodstock he commenced the study of the science of teaching, a study which he never relinquished till his last sickness compelled him to relinquish his employment as teacher.

Having finished his academic studies, he was appointed assistant teacher in the Academy at Danielsonville, Conn. His success here gained for him a high reputation and ultimately secured his appointment in the Harvard school.

Mr. Osgood possessed a vigorous intellect, a well cultivated taste, much native good humor, and with these he united a large fund of general information, great earnestness, perseverance, and devotedness to his profession. His conception of the teacher's duty was of the most elevated character. No temporary success or selfish motives could tempt him to deviate for a moment from that course which he believed would tend to secure the highest intellectual and moral good of his pupils. He lived the great principles he sought to infuse into the minds of others; hence the extensive moral influence he always exerted over all with whom he associated.

The following resolutions, unanimously adopted by the School committee of Charlestown, at a meeting held Sept. 25, 1849, will show the estimation in which he was held by them : —

Resolved, That the members of this committee have received information of the death of Mr. John S. Osgood, late Sub-Master in the Harvard School No. 2, with deep regret and sorrow.

And that, although his residence among us has been but for a year and a half, he has, during that short period, won the confidence of this committee, the affections of his pupils, and the respect of his associates, in a high degree ; and that by his death we have lost an intelligent, zealous teacher ; his pupils a kind and faithful instructor ; and his associates, a beloved friend.

Resolved, That we tender our sympathies to the parents and sister of the deceased, under this deeply afflictive dispensation of Divine Providence, trusting that they will also receive the consolations of the Christian Religion, which were the solace and support of their departed son and brother.

Voted, That these resolutions be entered upon the records of the committee, and a copy forwarded to the family of the deceased in Pomfret, Connecticut.

THE ACTS OF OUR INDIVIDUAL MINDS ARE NEVER LOST.

Every human deed of right or wrong fulfils two offices. It produces certain immediate extrinsic results, and it contributes to form some *internal* disposition or affection. Every act of wise benevolence goes *forth* and alleviates a suffering ; it goes *within* and gives intenser force to the spirit of mercy. Every act of vindictiveness goes *forth* and creates a woe ; it goes *within*, and inflames the diseases of the passions. In one relation, it may be momentary, and transient ; in the other, irremediable and permanent. In the one, its dealings are with pain and physical ill ; in the other, with goodness or with guilt, and the solemn determinations of the human will. The essential character, then, of every ochoice we make is to be found in its tendency to promote or to impair the purity and good order, the generosity and moral dignity of the mind ; and this element of our actions can never die, but survives in our present selves, more truly than the juices of the soil in the leaves and blossoms of a tree. Such as we are, we are the offspring of the past ; “ the child is father to the man ; ” *our present characters are the results of all that we have desired and done ; every deed has contributed something to the structure, and exists there as literally as the stone in the pyramid on whose courses it was once laid. The action of the moral agent does*

not consist in the contraction of a muscle or the movement of a limb, — and this is all that is really transitory, — but in the dispositions of the mind, which are indelible. Our guilt, as well as our goodness, once contracted is ineffaceable. No power within the circuit of God's providence, can blot out an idea from the pages of the secret heart, or conceal a force of desire that has once gone forth. A moral impulse, unlike a physical force, is not exhausted, but augmented, by every effort it puts forth; not only does it part with no portion of its power, but it receives a fresh intensity. There still does it abide, more ready than ever to come forth and assert itself with strength. Every one's present mind is, in truth, the standing memorial, distinct and legible to the eye of God, of all that he has willed in time past. The conduct and feelings of to-day are the resultant of ten thousand forces of previous volition, nor would any act remain the same if any one of its predecessors were withdrawn or changed. Even the silent and hidden currents of desire and thought leave their traces visible, as waves in the deeper sea are discovered, when the waters ebb, by the ripple-mark congealed upon the sand. Thus the acts of our will do not and cannot perish; they then truly begin to live, when they are past, for then only do they become deposits in our memory, and contributions to our affections; then only does their internal and mental history commence, and they put forth that viewless attraction by which, more than before, the heart gravitates towards good or ill. No strife of a good heart, no performance of a kind hand has been without effect. Perishable deeds and transient emotions are the materials where-with God has given us to build up the eternal character."

J. Martineau.

THE TRUE METHOD OF PROGRESS.

"To roll a snowball and to grow an oak, are not the same thing. Enlargement of volume is a result in both cases, but beyond this they have nothing in common. In one, the result is wrought by an external force; in the other, by a vital force within. In one, the swelling bulk receives all that will adhere to it, snow, mud, or gravel, as it may happen, forming a promiscuous, conglomerate mass; in the other, the new matter is carefully selected, taken up internally, digested, assimilated, and built into an organic, vital whole. In the snowball, there is, at no time, any internal power of production or self-enlargement. Not one of the particles in its cold body can it quicken or fructify; whereas in the tree, there is a vital self-active power, which can work, feed, and send out the extensions of growth as long as it lives.

The same distinction holds good in reference to every organic and vital being; it must have its increase by a law peculiar to vital being; that is, by its own internal activity, and a development from within. Nor is this less true of the mind, or intellectual life, than of animal and vegetable natures. There is no true enlargement of the mind, no increase of intellectual stature, save that which is wrought in and through the internal activity of the mind itself. To be a receiver only of the world's knowledge; to pile up the treasures of libraries in the memory; to overlay the soul with borrowed ornaments, and crowd its capacity with borrowed opinions and arguments, is no better than to swell the body and shape it into proportion by laying on muscles of cloth or of clay. The creative and mercurial energies of the soul itself must be called into action, the man himself must grow. He must learn to think, to wrestle with difficulties; his inventive and critical powers must sharpen their action. What he receives he must receive as by digestion, and build it into the body of his intellectual being, by a process of internal assimilation. Otherwise his soul will only lie entombed in its knowledge."

Bushnell.

Some people who attend public lectures on Natural Philosophy, with the expectation of being much amused and instructed, go home with feelings similar to those of the poor Esquimaux. They feel that they have had too much of everything; the lecturer has not had time to explain his terms, nor to repeat them till they are distinct in the memory of his audience. With children, every mode of instruction must be hurtful which fatigues attention. A skilful instructor, therefore, will, as much as possible, avoid the manner of teaching to which the public lecturer is, in some degree, compelled by his situation.—*Miss Edgeworth.*

THE softening, refining, and elevating influence of a sister's love, upon even wild, high-spirited, or obstinate natures, is often strong and distinctly visible. Of a young man who evinced high moral principle, with a tenderness of heart unusually developed, it was once said by an admiring and accurate observer, "I will venture to predict that he had a good, well trained sister, and that she was older than himself." — *Mrs. Sigourney's Letters to Young Ladies.*

THE

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PREPARATORY ANALYSIS OF READING LESSONS.

[BY PROF. WM. RUSSELL, PRINCIPAL OF THE NORMAL INSTITUTE,
MERRIMAC, N. H.]

The difference of character, in schools and teachers, is in no respect more distinctly marked, than in the manner of performing reading exercises. In some schools, the pupils are allowed to go through their reading lesson, as a matter of mere routine. No previous attention is paid to the subject of the piece which is read; the teacher takes no pains to render it intelligible or interesting, or to impress on the young mind the beauty or power of the author's style; and the successive readers in the class manifest the evils arising from this neglect, in the unmeaning and mechanical tones of their voices, their wrong emphasis, wrong pauses, and false inflections; all of which tend to obscure, destroy, or misrepresent the sense of the writer. In some schools, the teacher neglects even the very elements of pronunciation and utterance, in his classes; so that, at the end of the school course of education, his pupils pass into business, untaught in this branch of useful learning; and regretting, perhaps, in after life, their inability to avoid betraying the mortifying effects of their early disadvantages.

In other schools, a very different mode of conducting reading exercises, is pursued. In such schools, the teacher enables his pupils to obtain a true idea of the subject of their lesson, by reading the piece to them, himself, before requiring it to be read to him. He gives a previous explanation of every passage difficult to be understood, renders the whole piece attractive to

the young mind by happy illustrations and anecdotes, dwells upon the prominent characteristics of the author, and his modes of expression, points out all the passages containing difficulties to be overcome in reading, and thus enables the young reader to give, at once, the sense and the power of language, by appropriate utterance; he selects words to be defined, so as to ensure the full and perfect understanding of all phrases with regard to which there might otherwise be an error; he points out all words which need especial attention, as regards pronunciation; and, to make sure of what is explained being retained in the mind, he questions his class, closely, on whatever he has said, in his explanatory remarks. When the lesson is read by the class, the teacher, in such schools as we now refer to, adds a daily systematic exercise in the elements of elocution, with a view to secure the habit of intelligent and appropriate reading, from the pupil's own knowledge of principles. Reading exercises, so performed, become one of the most efficacious modes of mental discipline, which the whole course of education can furnish; and the lessons, as read in such schools, become a rich intellectual treat to visitors and examiners. Every reading lesson thus becomes an exercise of judgment, taste, feeling, and imagination, to the reader; and his school course of training secures to him the substantial benefits of a truly liberal education, even if he is not so fortunate as to enjoy what is nominally recognized as such.

The following outline of systematic preparatory analysis, for the purpose of rendering school exercises in reading instructive and interesting, is respectfully submitted by the writer to his fellow-teachers, in the hope that they may find it serviceable to themselves and their pupils.

1st. The due preparation of a reading exercise, commences with the teacher himself. It is his duty to analyze and carefully study every lesson, so as to render its subject perfectly familiar to his own mind, and to enable him to come prepared, in due season, to furnish every requisite explanation to his pupils; so that every object, fact, event, character, or principle, embodied in the composition, may be perfectly understood and duly impressed on the mind. The faithful teacher will spare no pains to present to his class specimens of actual objects, or the best pictures or descriptions of them, which he can procure. He will see to it, in a word, that the *matter* of the lesson is clearly and fully apprehended by the *understanding*, in consequence of what might be termed a close *dianoetic* analysis.

2d. The teacher having seen to it that the matter of the lesson is perfectly *understood*, should next take the requisite steps to have it duly *felt*, without which there can be no such thing as a *true or proper* utterance of it. The subject may be one which *appeals to the deepest feelings of the heart* or caters for the

highest action of the *imagination* ; and the mere understanding of it may be comparatively of little value, as a security for its being rightly expressed by the voice. Most of the lessons in a reading-book are designed not only to enlighten the understanding, but to call forth emotion from the heart, or to excite the play of fancy, and to secure the corresponding tones of the voice. The teacher, therefore, is not to stop short at his processes of explanation and his exhibition of visible illustrations, addressed to the *understanding* ; he must use the appropriate means of reaching and touching the *heart*, of awakening its sympathies, and communicating the language of feeling to the vocal utterance. He must call in the aid of the teacher's great ally and coadjutor, *imagination*. Oral descriptions, parallel passages of beautiful poetry and eloquent prose, pictorial representations, specimens of natural beauty and perfection, all will be laid under contribution by the faithful teacher, in his endeavors to elicit emotion from the heart, and produce expression in the voice, in the reading of every lesson. This second stage of preparation for the right reading of a piece, may be termed the *æsthetic* or poetic analysis ; as it is designed to attract the reader's attention to the starts of feeling and imagination, which accompany the expression of thought and sentiment.

3d. Many of the lessons contained in reading-books, are designed not merely to address the understanding, or to elicit the feeling of poetic beauty and grandeur, but to make a deep and abiding impression on conscience, to regulate action, and to contribute to the formation of habit and character. The reading lesson must now, in the hands of the teacher, undergo what might be termed a *moral* and *spiritual* analysis, in which it is his object, by striking remarks, appeals, illustrations, questions, and anecdotes, to cause the author's subject to make a vivid impression on the inmost soul of his pupils, so as to secure, at once, the mood of mind in which alone the lesson can be rightly read, as a matter of appropriate elocution, or received into the mental being of the reader, so as to become a living and enduring influence on his disposition and tendencies. The leading truth, principle, sentiment, or moral of the piece, may thus be made to impart its hue to the coloring of the voice, in its expressive tones ; and, not less, to give a trait of imperishable beauty to the character.

4th. Some reading lessons are selected from purely *didactic* matter, and imply an ability, on the part of the reader, to follow a train of consecutive thought or argumentative discussion. It is in pieces of this character that young readers require the largest amount of aid from the teacher ; and it is now his duty to see that his pupils not only receive and understand the *idea* of the author, but that they become, by processes of logical ~~and~~

alysis, able to trace the connection and feel the power of the successive stages of thought, in the composition, by perceiving their logical sequence; that the successive links of thought be felt *uniting* to form the chain of argument. In this way, only, can the pupil be prepared to read his piece with that growing force and earnestness of voice, which constitutes intelligent reading, in the successive passages of an argument or a discussion; because thus, only, can he be made fully to feel the weight of every successive thought, in the development of the subject. Reading, when so prepared for, becomes an intellectual exercise of the highest value, as a discipline not merely of the understanding and judgment, but of the reasoning faculty in its profoundest acts of reflective thought. The teacher's office, in preparing his pupils for the appropriate reading of didactic compositions, is to aid the action of their minds on the subject of the piece, by appropriate remarks, illustrations, and questions, in examination and confirmation of the sentiments advanced by the writer, and to elicit, if possible, confirmatory statements from the pupils themselves. When the subject has thus become their own, it is then — but not till then — in their power to read with the true and earnest expression of sentiment in their utterance.

Didactic pieces require, as has been stated, the largest share of the teacher's aid, to enable young readers to give them true and appropriate effect on the ear. They abound, more than descriptive or narrative compositions, in abstract and reflective thought, which demands a comparatively mature and practised mind to appreciate and express it. The teacher ought, therefore, when preparing his classes for the reading of such pieces, to accustom them to the practice of mentioning the *subject*, before commencing their reading exercise, and, perhaps, stating it in their own words, besides reading the mere title of the piece. He should also assist them in tracing the *topic*, head, or subject, of every *paragraph*, before reading it; so as to secure the proper apprehension of it in the mind, and its expression in the voice. Farther, the pupil should be accustomed to trace the *method* which the author pursues in developing his thoughts, — whether from generals to particulars, or conversely; whether his method is instructive or analytic; whether his ideas are connected or desultory; whether he prefers to proceed from statement to illustration, or from facts to inferences.

To some minds, these processes may seem unnecessarily laborious and difficult. The writer's reply is, that for the simple purpose of *silent* reading, for the information of the reader's own mind, they might be so. But the question is one of reading *aloud*, for the purpose of conveying thought to other minds than *that of the reader*. And it is plain that we cannot read aright, *as regards* emphasis, inflection, pausing, or tone, till we have

completely mastered the meaning and effect of what we would read, — a result at which we cannot arrive, till we have felt the full value of every successive thought to which our voice gives utterance. In the reading of a didactic piece, or argumentative discourse, it is indispensable that we be perfectly at home, in every step we take, in our oral exposition — for such is all didactic reading, when rightly done. It is a process of audible reasoning, dependent on the clear perception, perfect appreciation, and distinct expression of logically connected thought; whereas, in narrative or descriptive reading, the progress of events, or the successive developments of the scene, give a certain dramatic or graphic impulse to feeling and imagination, and help us to the true utterance. The whole affair is a matter of mere imaginary intuition, and speaks for itself at every stage. In didactic reading, all is otherwise. The development of the subject demands close and profound attention to the sequence of pure thought, and to those nice and minute distinctions of voice, which the delicacy and subtlety of the process demand. There is no impulse furnished in the subject, which, by its own instinctive force, can carry the reader onward, in half unconscious obedience to a law of sympathetic emotion, or enkindled passion. Thought, and will, and voice, deliberately and skilfully moulded by these, must, in this case, do the whole work of *oral* expression.

5th. The proper analysis of a composition which is to be read aloud, implies not only, as in the preceding statements, a careful examination of the subject itself, and the thoughts which it calls up in the mind, but a close study of the *language* in which the subject and its attendant thoughts are expressed. This form of analysis may, from want of specific terms, be denominated *rhetorical* and *critical*. Its immediate effect, as a form of mental discipline, is to create a vivid susceptibility to the beauty of language as an implement in the hand of a skilful writer. During this process, we endeavor to detach and dwell on, not only the general style, but the very words and phrases of the author, as on the outline, shading, and coloring, which his artistic genius has given to impalpable thought. We select his characteristic words of expression, as idiomatic, or otherwise, as compact or expansive, forcible or feeble; we examine the structure and turn of his sentences, trace his use or neglect of ornament, or the degree in which he employs it; we point out his special excellences as a writer, and illustrate by a comparison with parallel passages in other authors. We thus learn to sympathise with and appreciate his expressive genius, and to give it that scope, in tone and turn of voice, which its peculiar character demands. Hence we recognise, in the utterance of the skilful reader, the quiet simplicity of Addison's style, the easy, careless flow of

Goldsmith's, the alternate soaring majesty and touching beauty of Burke, the stately and measured tread of Johnson, the declamatory pomp of Chatham, the awful sublimity of Milton, and the ever varying movement of Shakspeare.

Nor is this a result which the young mind is incompetent to attain, if guided by a skilful teacher. The writer of this article has never seen a more successful proof of true instruction and genuine culture, than in his visits to a juvenile school, of which the pupils could not only appreciate, but express what they felt to be the prominent characteristics of the style of language in the Sacred Scriptures, in Milton, in Shakspeare, and in Mrs. Barbauld's inimitable hymns; while their true, and natural, and beautiful style of reading verified their critical perception. Nor did they less readily or less certainly pronounce their opinion on the dry and prim formality of Miss Edgeworth's little hero, Frank, and some of his American cousins.

6th. To secure true emphasis and inflection, with right pausing, in some passages of didactic writing, the teacher, if true to his office, finds that he must sometimes have recourse to *grammatical* exposition and analysis, and by tracing the syntactical relation of words, and structure of sentences, show how a given clause should be read. The relative pronoun, for example, is sometimes found removed to no slight distance from its proper antecedent; and to imitate the true connection in such circumstances, an intervening phrase may require to be partially slighted in utterance, so as to leave the main expressive words of the sentence connected by prominence of emphasis and due balance of voice, so that they shall stand out relieved from the less significant clauses. To accomplish this effect, demands of the reader a previous or instantaneous grammatical analysis of the sentence which he is reading, so as to connect, by correspondence of voice, the long deferred relative to its remote antecedent—or, in technical language, to produce what Dr. Rush expressively terms, the "emphatic tie."

A correct reading implies, always, a clear and distinct perception of the grammatical relation of words; and it is one of the teacher's most important duties, in training his pupils in reading, to get them accustomed, as early as practicable, by frequent exercises in grammatical analysis, to recognize, at sight, and so express, the interdependence of clauses, that their reading of every sentence shall be a luminous exposition of its meaning, by faithful observance of its structure.

7th. The correct and appropriate reading of *verse*, requires a *prosodial* analysis of every lesson, as extensive as may be necessary to keep the ear of the reader true to the rhythm of the *metre*. The teacher's duty, here, is to see that rhythm be neither exaggerated nor slighted; since the former fault disgusts

the ear by its mechanical jingle, and the latter indicates an organ deaf to the charm of metrical effect, and insusceptible of the audible music of poetry.

8th. The preceding forms of analysis having been duly practised, the young reader is now prepared to receive and appreciate his teacher's remarks and directions regarding the appropriate management of the voice, in reading. He is now ready for the *elocutionary* analysis of the piece, which he is to practise as a reading lesson. Here begins the long train of duties devolving on the teacher, in connection with the actual organic discipline which correct reading involves ; — attention to the proper upright attitude of body, the free expansion of the chest, full and healthful respiration, pure, smooth, full, and agreeable tone, perfectly distinct enunciation, correct accent, right emphasis and inflections, proper pauses, due form, right pitch, and proper slowness of voice, with appropriate, expressive and varied tones. But on these details I will not dwell ; as my main object, in this article, is rather to attract the attention of teachers to the importance of preparatory analysis, as the principal means of securing good reading in their pupils, than to discuss either the science or the art of elocution.

R.

BENJAMIN ABBOT, LL. D.,

Has paid the debt of nature. He lived to a good old age, and died full of years and honor.

He was a native of Andover, Mass., born 17th. September, 1762 — a descendant of George Abbot, the ancestor of many of the name in New England, and a son of Capt. John Abbot, of Andover. He was of a literary family, and aided in making it so. He, with his brothers, Professor John Abbot and Rev. Abiel Abbot, D. D., of Haverhill and Beverly, was educated at Harvard University, and all three were there graduated. His brother John, in 1781 ; Benjamin, in 1789 ; and Abiel, in 1792.

Immediately upon graduating, he took charge of the Academy in this place, and here spent his life — a long life of quiet labor and eminent usefulness. At the end of fifty years from the commencement of his magisterial duty, having before signified his intention of retiring, at that time, from public life, he resigned his trust, with the gratitude and entire confidence of the Trustees, and upon his retirement was honored with a public festival. There his pupils, old and young, assembled together, and gave a lively expression of their early and continued attachment to the founder of their fortunes, and the fashioner of their minds, while they were the scholars and he the master of the school in Exeter.

He had a large family of scholastic children, who respected and loved him. Many of them are, or have been, in Congress—such as Durell of Dover, Upham of Rochester, Harper of Meredith, Conner of Maine, Saltonstall of Salem, Plumer of Epping, Duncan of Haverhill, Smith of Westbrook, Me., Everett of Boston, Palfrey of Cambridge, Cass of Michigan, Morrill of Concord, Webster of Portsmouth, Boston, and Marshfield, Dix of New York, and Hale of Dover. Others well known here received his instructions;—as Emery of Portland, French of Chester, Bancroft, Minister to London, Upham, of our Superior Court, Sparks, President of Harvard College, and Cushing of Hampden, Va., Buckminster, the eloquent divine, Soule, the Doctor's successor as Principal of the Academy, the amiable Peabodys, Nathaniel A. Haven, jr., of Portsmouth, Jos. G. Cogswell of New York, Lucius M. Sargent, the temperance man and the poet, Alpheus Crosby of Dartmouth, N. H., Carter of New York, Chapman, Lyman, and Bigelow, Mayors of Boston, Bowen the editor of the North American Review and the accomplished scholar, Alexander Ladd, Moses Grant, William Pickering, John P. Cushing, and a host of others, who respect him as the friend of their youth, and who were and are themselves respected of those who know them.

No man was better calculated for the place he occupied than Dr. Abbot. He was not only a good classical scholar, but had a faculty of commending himself to the hearts of his pupils, so as to command their love and respect. Of the many hundreds who received his instruction there is not one who will not hear of his death with sorrow.

In private life he was as amiable as in the discharge of his official duties. He was in all things, among his neighbors and friends, "void of offence." In the autumn of 1791 he married Miss Hannah Tracy Emery, who was born on the 7th of March, 1771; and their only child, John Emery Abbot, was born on the 6th of August, 1793. Mrs. Abbot died on the 6th of December, 1793. The son grew in years and knowledge, and was graduated at Bowdoin College in 1810. He devoted himself to the ministry, and in April, 1815, was ordained as successor of Dr. Barnard, over the North Church in Salem, Mass. After a short but brilliant course, he died in October, 1819. Dr. Abbot, on the 1st of May, 1798, married Miss Mary Perkins, of Boston, Mass., who was born on the 24th of May, 1759. Of their three children, only two survive—one the wife of Dr. Gorham, of this town, and the other, Charles B. Abbot, Esq. of Glenbourne, Me.

Dr. Abbot sustained a fair reputation in the literary world. He was not an author. His desire was to do his duty in the department upon which he had entered; and that he did it faithfully and well, is universally acknowledged. In 1811, Dart-

mouth College conferred on him the degree of LL. D., a distinction worthily won and honorably worn. Few men in this country have fitted more young men for College than Dr. Abbot, and no man was more kindly and respectfully remembered by those whom he aided.

Having preserved a sound mind in a sound body to an advanced age, he yielded to the destiny of man as a good man should do, bore the sufferings that his sickness brought upon him with the patience of a Christian; and when death met him, he surrendered without a struggle, and went from scenes of worldly sorrow to his home in the heavens, "where the wicked cease from troubling, and the weary are at rest."—*Exeter News Letter*.

SCHOOLS IN BELGIUM.

On the 23d of September, 1842, an organic law was passed on the subject of elementary education. According to this law, every parish must have at least one elementary school, presupposing that elementary instruction is not sufficiently provided for by private schools. The children of the poor must be educated gratuitously by the parish, if the parents wish. The oversight is placed in the hands of the parish officers and inspectors. The teacher is named from such candidates as have gone through at least a two years' course, in some master's school that is subjected to State inspection. The district inspectors are named by the Government for three years. They visit the schools in their district at least twice a year, and conduct teachers' meetings. Every province has an inspector named by the king, and paid from the State treasury. These inspectors assemble once a year as a central committee, under the presidency of the minister of the interior, and a general report on elementary schools is made out. The provincial inspectors examine, once a year, at least, all the parish schools in the province. All school books are examined by the Central Commission, and approved by the Government. The pay of the teachers is various. It cannot be under 200 francs, together with a house rent free. In case of necessity, the province or the State furnish the necessary aid.

At the beginning of 1846, there were, in Belgium, 4949 elementary schools, 4531 male, and 1516 female teachers; 618 schools were maintained by ecclesiastical corporations, attended for the most part by female pupils. The lay schools were attended by 209,347 boys, and 146,217 girls; of these 141,643 received their education gratuitously. The State has founded two Normal schools and twenty-six higher elementary schools, and reorganized also seven Normal schools established by the

bishops. A royal ordinance of June, 1848, called into existence a central auxiliary treasury for teachers in cities. The needs of the Protestants, who have six special schools, have not been sufficiently cared for. The Catholic clergy, being numerous, are able to interpose many obstacles to the progress of education.

The middle or gymnasial education is not in so favorable a condition as the elementary, though the State in ten years, from 1831 to '41, expended 1,292,000 francs for the gymnasia. The number has increased from forty-five to seventy-four. There is a sad want of method in, as well as of suitable provisions for these higher studies. Commodious school-buildings have not been erected. The result is that some of the parishes, for want of good teachers, have given over the higher schools into the hands of the bishops. Thus education, both in the stages below and above, greatly suffers from the low state of the middle schools. It is impossible for the universities to attain a high rank if the gymnasial education is deficient. Accomplished teachers for the university are not furnished. What one has not learned he cannot teach. In respect to universities, modern Belgium has much declined from her proud rank in the middle ages. There was a time when Louvain had 20,000 students. There are now four universities in Belgium, one at Brussels, a free institution, founded by the liberals, in about 1835; one at Louvain, supported by the Catholic party, and to which they removed their theological seminary, founded at Mechlin in 1834; and the two State universities at Liege and Ghent. The two latter received from the State, in 1848, 632,000 francs. The free and the Catholic universities do not cost, together, two thirds of the sum which the State expends on each of its own universities. The number of students matriculated at Liege in 1844-5, was 448, in Ghent, 348; the number enrolled at Brussels in 1845-6, was 324, in Louvain, 809. The university at Ghent had a school for engineers; that at Liege, a mining school.

There are many schools for the practical arts, and for the various trades, especially in the province of Flanders; a geographical institute, founded by Von Vandermaelen, at Brussels, has acquired a distinguished reputation. In the fine arts the Belgians have been a long time eminent. Belgium has been called in this respect the Hesperia of the North. Education in music is widely extended. The Government supports three "conservatories" for music, — one at Brussels, under Fetis, with 550 pupils; a second at Liege, and a third at Ghent, each of the two last having about 300 pupils. Among the pupils of the *Brussels's* school were Vieuxtem, Prume, Artot, and Servais. Every third year there is a great "concourse" for musical composition. The successful competitor receives 10,000 francs for the purpose of a four years' tour in Germany, France, and Italy. The same

prize is given in the schools for painting. There are in Belgium sixty-three teachers' halls and academies for painting, for the higher species of drawing, and for architecture, with 7000 pupils. In sculpture and in bronze-casting, the Belgians also show great activity and skill. In literature, Belgium is not preëminent. The reprinting of French works, in which, it is said, 50,000 men are employed, tends to depress or prevent the growth of native talent. Much interest is felt in history, and many societies have been formed to explore and publish the rich materials with which the country abounds.

THE YOUTH OF DANIEL WEBSTER.

Another letter in relation to Daniel Webster, from Mr. Charles Archer, is published in the N. Y. Courier and Enquirer. It furnishes some further interesting reminiscences of the youth of the distinguished orator and statesman. In the last letter, a portion of which we copied, it will be recollected, it was stated that young Daniel was sent to the Phillips Academy, in Exeter. After his return to his home in Franklin, in February, 1797, he taught school for a short time in the latter part of the winter. A class, composed of boys and girls, was formed among his associates, and persons of his own age, which the youthful student taught in an apartment in the house of his uncle, William Webster, on the North road. At the same time he continued his own studies. In the meantime, Mr. Webster made the acquaintance, and secured the lasting and ardent friendship of the Rev. Samuel Wood, LL. D., of Boscawen, a place not far off, who was, for more than a half a century, minister of the gospel in that town, and justly distinguished for his learning and piety. He had prepared many young men for college, and took much interest in the efforts of the young to acquire knowledge. The narration is continued as follows :

"This Rev. gentleman, and Mr. Abbot, of the Exeter Academy, were intimate friends. Both had discovered the promising talents of young Mr. Webster, and both were anxious that he should go on in his career, which they foresaw led to eminence. With the testimony borne by Mr. Abbot, Mr. Wood went to the young man's father, told him their opinions, and recommended him to send Daniel to College. His father took the matter into consideration, and finally resolved to do what was recommended by such high authority. Mr. Wood proposed to attend to his preparatory studies.

He commenced his preparation for College. It must be borne

in mind that he had only nine months at the Academy. As late as the month of June, he had never opened a Greek Grammar for studying, and yet he was to enter Dartmouth in August! A short time indeed. Mr. Wood had a class of young men then fitting themselves for the same purpose. They were reviewing Cicero's Orations. Mr. Webster had never read one of them. He entered the same class, and opening the book at the pages they were reviewing, he read them fluently and understandingly, as it were by intuition. Their language seemed to be his own language. He could think in the same strain; and he has been heard to say that no task was ever so easily accomplished as his reading Cicero. But not so with Greek. He did not like the language, and would never take the trouble to understand it any further than was absolutely required by his Professor. It was not because he could not understand that or any other language with facility, but he did not fancy it, and never tried to make himself a good Greek scholar. The English and the Latin he thought sufficient for his purposes. Had he intended to be a Greek Professor, he would have thought otherwise, and done otherwise.

In the month of August, 1797, Mr. Wood proposed that Mr. Webster should enter college with the class that had been long preparing, and had read all the books, and spent all the time necessary to enable them to enter with decided advantage. That good man went to the faculty, personally, to recommend him, 'not so much for what he had learned, as for what he told them he could learn, if he had an opportunity.' He was then only fifteen years old, and his advantages, as you have seen, had not been great. But relying on the influence of Mr. Wood with the faculty, as well as upon his ability to perform what he should promise, he made his arrangements to go, unprepared as he was, from the want of time, and the absence of the requisite books.

A near neighbor, who was engaged in the domestic manufacture of cloths, with great despatch fitted him out with a new suit of blue clothing—coat, vest, and pantaloons—for the occasion of his first visit at Hanover, and his examination.

When thus prepared, he set out on horseback. On his way, he was overtaken by a violent storm, which raised a flood, carried away bridges, delayed his arrival, made it necessary in one instance for him to travel twenty miles farther than the usual distance, and, near the end of his journey, drenched him with rain.

When he arrived, the Faculty for his examination was in session, and his presence was required immediately. On going to his room, he found that the soaking rain had started the color of his new suit, and that from head to foot, under clothing, skin and all, he was as blue as an indigo bag. No time was to be

lost. He improved his plight all he could, yet, blue as he was, he presented himself before his examiners, that they might determine his qualifications to enter their institution.

With self possession and tact, he narrated what time he had occupied, what books he had read, and what opportunities he had improved for study, and especially the mishaps that had befallen him on the way there. 'Thus you see me,' said he, 'as I am, if not entitled to your approbation, at least to your sympathy.' He answered the questions addressed to him without embarrassment, and to his best ability. With the aid of the Rev. Mr. Wood's influence, he passed what he looked up to as a fiery ordeal, and entered on his career at College as a member of the freshman class. A fortunate day for Dartmouth College."

THE PHILLIPSES AND THE ABBOTS.

Recently have occurred the deaths of two of the most venerable and aged men on the catalogue of Harvard College: Leonard White, aged 82, the last survivor on the college catalogue of the class of 1787, and Benjamin Abbot, aged 87, the first in the class of 1788 — they standing the 19th and 20th of the survivors. The first, the direct descendant of the Rev. George Phillips, and the last, for more than half a century, Preceptor of *Phillips Academy* in Exeter. The association of the names of Abbot and Phillips must fill every reflecting mind, and every lover of education, with pleasure. The Phillipses have ever been the munificent patrons of education. Exeter, Andover, and Harvard College, have received from them liberal, and even princely endowments. The Academies of Exeter and Andover bear their names. Lieut.-Gov. William Phillips and his son have been members of the Corporation and Board of Overseers of the University, and liberal patrons; and his unfortunate grandson, within the past year, has given to the observatory in Cambridge the princely donation of one hundred thousand dollars. And among the descendants of that family, Leverett Saltonstall, Daniel A. White, and President Quincy, stand forth prominent for their zeal in the cause of education. Nor does our fellow-citizen, Stephen C. Phillips, stand one whit behind his illustrious ancestors. He ranks hardly second to Horace Mann, in untiring industry and devotion in regard to the elevating of our common schools.

Nor have the Abbots been less distinguished as teachers, than the Phillipses as patrons. The venerable Benjamin was for more than half a century, the ornament and support of the celebrated *Academy*, from whose academic halls so many distinguished men

have issued ; amongst whom were Saltonstall, Buckminster, Webster, Cass, and a host of less note. His brother Abiel, of the class of 1792, successively a pastor of Haverhill and of Beverly, prepared for college four members of the class of 1804, and many others. And their elder brother John, of the class of 1784, was successively tutor, librarian, professor, and treasurer, of Bowdoin College. Their cousin Abiel, of the class of 1787, and 14th survivor, who married their sister, was a tutor at Cambridge, then pastor of the church in Coventry, Conn., from which he was tyrannically expelled for his religious opinions, by the consociation in Connecticut. Here he educated the accomplished and talented Dr. Sprague of Albany. He was then Preceptor of Byfield Academy, then pastor in Chelmsford, and now, in his old age, a distinguished agriculturalist. His brother Jacob, of the class of 1792, then clergyman of Hampton Falls, also prepared young gentlemen for college. Nor were these five distinguished brothers the only ones of the name thus devoted to literature and education. Another family, nearly related to them, viz : Jacob, Gorham, John S. C., Charles, and Samuel Abbot, are diffusing the benefits of education through their schools, and in their many historical and religious publications. These short references will teach our countrymen how very much they owe to the Phillipses and Abbots, and to associate their names with their most revered recollections. But amongst the distinguished members of these families, none ever lived, or ever will, who surpassed, in all the qualities that fit men for angels, John Emery Abbot, the pastor of the North Church in this city, and son of Benjamin Abbot, so pure in life, so pure in death ! When we have heard and conversed with Charles Lowell, Edward Payson, or John Emery Abbot, we have ever felt that we were breathing the atmosphere of heaven.—*Salem Gazette*.

OBITUARY OF HON. ELIZUR GOODRICH.

The following sketch is from the pen of Professor Kingsley :

"He was born in Durham, Conn., March 24, 1761, and entered Yale College at the age of 14. During his senior year, when New Haven was attacked by the British, July 5, 1779, he was one of a company of volunteers, about 100 in number, who went out, in the early part of the day, to annoy and retard the march of the enemy. In the afternoon, when the town was taken, he was stabbed in the breast by a British soldier, as he lay on his bed in a state of great exhaustion, and barely escaped with his life. Having graduated in the autumn of the same year, he continued at College, as a resident-graduate, on the

Berkeley foundation; at the end of two years he was chosen to the office of tutor, in which he remained until the autumn of 1783.

He now entered on the practice of the law; and in 1795 was elected a representative of the town in the State Legislature, an office which he continued to hold for many years, during which he was repeatedly chosen clerk and speaker of the House of Representatives. In 1799, he was chosen a member of Congress. In February, 1801, he was appointed Collector for the port of New Haven, but on a change of the administration, was turned out of office by Mr. Jefferson, during the same year. He was immediately elected to the State Legislature, first as a member of the House of Representatives, and soon afterwards as a member of the Council, (afterwards Senate) of the State, an office which he continued to hold, by successive annual elections, until 1848. He was also, for 13 years, Chief Judge of the County Court for the county of New Haven, and Judge of Probate, for the same county, 17 years. He was Mayor of the city of New Haven from September, 1803, to June, 1822, when he resigned the office. During nine years, he was Professor of Law in Yale College, and repeatedly delivered courses of lectures on the laws of nature and nations, but resigned the office in 1810. For many years he was a leading member of the corporation, and was secretary of that body 28 years, until he tendered his resignation in 1846. It is a striking circumstance, that from the time of his entering college, in 1775, he was uninterruptedly connected with the institution, either as a student, resident-graduate, tutor, assistant to the treasurer, professor, member of the corporation, or secretary of the board, for the space of *seventy-one years*. He received from the college the honorary degree of LL. D.

The character of the deceased is too well known in this community to require any labored delineation. He was distinguished for the clearness and strength of his judgment, the ease and accuracy with which he transacted business, and the kindness and affability which he uniformly manifested in all the relations of life. His reading was extensive and minute, and what is not very common in public men, he kept up his acquaintance with the ancient classics to the last; being accustomed to read the writings of Cicero, Livy, Sallust, Virgil, and Horace, down to the eighty-ninth year of his age, with all the ease and interest of his early days. He professed the religion of Christ soon after leaving college, adorned his profession by a consistent life, and experienced the consolation and hopes which it affords in the hour of dissolution.

THE LADY AND THE WOMAN.

A late English medical work thus speaks of "the fine lady" in contrast with the woman.

"It is true that she can bear an ordinary degree of light without pain, and that the sound of your footfall may not give her the headache; but if you leave the door ajar, she will most likely take cold;—if the force of your friendship cause you to press her hand a little too forcibly, she will assuredly scream;—and if you steal slyly behind her when she thinks she is alone, and cry "Boo to a goose!" she will in all probability fall into hysterics. If you press her arm strongly between your finger and thumb, you will make it black and blue, while it would require, in order to produce the same effect on one of Mr. Barclay's draymen, little else than the gripe of a blacksmith's vice. 'The hand of little employment hath the daintier sense.'

So much for her sensibility; now for her contractility. Could she carry a bushel of potatoes on her head for a mile, without resting? Not she. Yet why can she not? It is true, she is a lady; but as Burns says,

'A man is a' man for a' that,'

And is a woman a woman for a' that? There is many a woman neither so tall nor so well proportioned, who could carry a bushel of potatoes on her head without resting, from Penny Fields to Pedler's Acre, and think herself well rewarded with a shilling. There must be some better reason for this great difference than the mere fact of her being a lady, and the other a woman. The true reason is, that the contractility of my lady's organs, especially her muscles, has sunk as much below the natural standard, as their sensibility has been elevated above it."

This is the doctor's *reason* for the difference—so technically stated that not every one will understand it—but, the *cause*? How has it come to pass, that the lady is so delicate, and the woman so robust?

I have seen many a woman that would carry the bushel of potatoes on her head, or a tub of charcoal, and make nothing of it. Potatoes, or something else as heavy, in larger measure than a bushel, I saw a young woman ask an oldish man to help her put upon her head. His strength with hers, proved insufficient, and she called to a very tall athletic young man, and with hard lifting they got it up; and off she walked with it, up a long, ascending street. You will see German peasant women going miles on foot to market, with heavy loads, walking fast, and with little apparent fatigue; and you will see the French peasant girls, not only mounted upon mules and pack-saddles going early

and far to market, but actually driving great loaded teams a hundred miles or more — all the way on foot; and English women in the fields working with the vigor of men — ill fed and lodged too, and ill clad, and yet surprisingly healthy. Every where in Europe the female peasantry, are thus vigorous; and often they are remarkably beautiful, as well as healthy. Now, what is the cause of this? Their *habits*. Nothing else. They live less luxuriously than the *lady*: their food is plainer; the ocean-deep feather-bed, down coverlets, ottomans, stuffed sloping chairs, yielding everywhere to the slightest pressure, and execrably contrived to cramp the chest, and curve the spine — to all such “comforts” they are strangers. But it is not these alone, or mainly, that make the difference. They contribute to it. But the main thing is their habits with regard to exercise. It is the *out-door life* of those country girls, their free and frequent *exercise in the open air*, that makes them what they are. And it is the confined *in-door life* of the lady — it is her darkened parlor and her fear of sun and air, that make her the delicate, fragile, suffering, and soon fading thing that she is. Let the lady and the *woman* change habits, and they will exchange constitutions — especially if the change be made from childhood. Mothers, think of this. I do not ask that you will give your daughters the employment or the manners of the Amazon, but I do covet for them the Amazon’s bloom and vigor. Send them out freely into the open air; and give them active employments, more or less in the house — enough at least, to prevent the mischiefs of a merely sedentary habit. Draw aside those curtains and let in Heaven’s light. It may not be known to you, that *light*, as well as air, is essential to the best condition of the human system. A vegetable will grow without light, but it will be colorless and feeble — so will the young lady. In fine, cease to rely on medicines, cease to think of them; abandon *all* the pathies, “*æropathy*” excepted: — temperance and exercise, sun and air — these are the great and only, and the almost sovereign conservatives of health and beauty.

THE AGE FOR LEARNING TO SING.— The earliest age, that of six or seven years, is the most appropriate for learning to sing; voice and ear, so obedient to external impressions, are rapidly developed and improved, defects corrected, and musical capabilities awakened. With several children, a few weeks’ practice suffices to change the entire character of their voices: which, though at first weak and indifferent, and of almost no extent, become strong, extended, clear, and in some cases of fine quality. Such instances are best calculated to dispel the prejudices existing against musical instruction at an early age.— *Music and Education, by Dr. Mainzer.*

MASSACHUSETTS TEACHERS' ASSOCIATION.

The Association met at Worcester, Monday, Nov. 26, 1849, and was called to order by the President, Mr. Parish, of Springfield. After some very appropriate remarks by the President, Rev. W. Burton was called upon to address the "Throne of Grace."

The minutes of the last meeting of the Association, at Salem, were then read.

Mr. J. A. Stearns, of Boston, was chosen Secretary, pro tem.

On motion of Mr. Northend, of Salem, editors and reporters present were invited to take a seat at the Secretary's table.

On motion of Mr. Wm. D. Swan, of Boston, the Chair appointed Messrs. Greene, Thayer, Galloup, Mitchell, Pennell, Hathaway, Reed, Smith and Sweetser, a committee to nominate officers for the ensuing year. On motion of Mr. Thayer, Mr. Wm. D. Swan was added to the committee of nomination.

A lecture was then delivered by Mr. Joshua Bates, Jr., of Boston. Subject—"The enactment of a law to prevent Truancy and Irregular Attendance upon school."

Remarks were made by Mr. Philbrick of Boston, approving of the subject matter of the lecture. He then offered the following resolution :

"Resolved, That this Association approve of the object contemplated in the lecture, to which we have just listened, and, that we deem it our duty to use our influence for the promotion of its accomplishment."

On motion of Mr. Smith, of Cambridge, Prof. Agassiz, of Harvard University, was invited to address the meeting.

Prof. Agassiz spoke of the interest he felt in the cause of education, his deep sympathy with teachers, the duties of teachers, the objects of educating the young, the obligations of the people to lend their aid, sympathy, and hearty coöperation in the great business of education.

He spoke of the duty of Massachusetts in enlarging "the means of education and expanding the boundaries of learning;" that greater effort should be made in the more advanced departments of science and classical learning.

He paid a high compliment to the public school system of Massachusetts.

He said that the study of nature was his own particular study, and advocated the introduction of this science into the common school. He observed that the study of nature could be pursued by very young children; that he had taught a class of the age of from five to nine years.

He remarked, that children should be addressed in plain and simple, but not technical language.

He spoke of the necessity of high qualification on the part of the teacher to enable him to instruct successfully.

He said that the object of all study of nature is to lead the mind to a knowledge of the Creator.

This address was delivered with simplicity, clearness and force. It enchained the attention of the entire audience, and left its brilliant thoughts strongly impressed on the minds of the hearers.

The following resolution, offered by Mr. Philbrick, was subsequently adopted.

"Resolved, That this Association heartily concur in the views expressed by Prof. Agassiz in relation to the coöperation of instructors in colleges with those engaged in common schools."

After Prof. Agassiz' remarks, the discussion of the resolution relating to Mr. Bates' lecture was resumed by Messrs. Wm. D. Swan and Thayer, of Boston, Reed, of Roxbury, Northend, of Salem, and S. W. Bates, of Boston.

At 10 o'clock, Mr. Field, of Boston, having the floor, moved to adjourn till 9 o'clock, Tuesday morning.

Tuesday, Nov. 27.—The Association met at 9 o'clock, agreeably to adjournment.

On motion of Mr. S. W. Bates, of Boston, the chair appointed a committee of *three* to ascertain the number of teachers present; Messrs. Ellis, of Springfield, Monroe, of Cambridge, and Bosworth, of West Springfield.

Mr. Philbrick's resolution was taken up and discussed; Messrs. Field, Agassiz, and Philbrick taking part in the debate.

On motion of Mr. Wells, of Newburyport, each speaker was limited to ten minutes.

After further remarks by Messrs. Wells, Thompson, of New York, and S. W. Bates, on motion of Mr. Northend, the resolution was laid on the table.

On motion of Mr. Reed, of Roxbury, the chair appointed Messrs. Thayer and Greene, of Boston, Wells, of Newburyport, Northend, of Salem, and Reed, of Roxbury, to report in regard to the "Massachusetts Teacher" for the ensuing year.

Mr. Bowers, of Springfield, delivered a "lecture on the Common School System of New England."

The committee to nominate officers for the ensuing year, reported the following names, viz.:

For President, Thomas Sherwin, of Boston.

For Vice Presidents, Benjamin Greenleaf, of Bradford; Bar-

num Field, Boston ; Rufus Putnam, Salem ; D. P. Gallup, Salem ; P. H. Sweetser, South Reading ; D. S. Rowe, Westfield ; Charles Hammond, Monson ; George A. Walton, Lawrence ; Louis Agassiz, Cambridge ; George Newcomb, Quincy ; Charles Barrows, Springfield ; Caleb Emery, Charlestown ; Eben S. Stearns, West Newton ; C. C. Chase, Lowell.

For Corresponding Secretary, Elbridge Smith, of Cambridge.

For Recording Secretary, William C. Bradlee, of Charlestown.

For Treasurer, Joshua Bates, Jr., of Boston.

For Counsellors, S. S. Greene, of Boston ; Charles Northend, Salem ; A. K. Hathaway, Medford ; Daniel Mansfield, Cambridge ; Wm. H. Wells, Newburyport ; J. P. Cowles, Ipswich . Benjamin F. Tweed, Boston ; Wm. D. Swan, Dorchester ; S. W. Bates, Boston ; G. F. Thayer, Boston ; C. S. Pennell, Charlestown ; John Batchelder, Lynn.

The report was accepted, and two o'clock was assigned as the hour for the election.

Mr. Bradlee, of Charlestown, offered the following resolution, which was referred to a committee, consisting of Messrs. Bradlee, Swan, Allen, Stearns, of West Newton, and S. W. Bates, of Boston :

Resolved, "That it is the duty of Teachers to direct the public mind to the relations of the Common School System, to our Social and Civil Organization, by means of the public press."

Voted, To adjourn till 2 o'clock, P. M.

Tuesday, P. M. The Association was called to order by the President.

The Treasurer made his report, and it was accepted.

Voted, To proceed to the election. Messrs. J. Bates, Jr., S. W. Bates, and Monroe, were appointed to distribute, collect, sort, and count votes.

The votes being counted, the President declared the gentlemen nominated to be elected.

The President elect took the chair.

The Delegates to the Philadelphia National Convention were called upon to report its proceedings.

Mr. William D. Swan responded to the call.

A lecture was delivered by Mr. Northend, of Salem. Subject, "The Teacher's field of labor, and the kind of laborers required to work in it."

Mr. Thayer, of Boston, transmitted to the Association a package from the American Institute, containing copies of a lec-

ture by Mr. Kingsbury upon the "Causes of failure in teaching," for gratuitous distribution.

Remarks upon the lecture were made by Mr. Greenleaf, of Bradford.

Mr. Bradlee, from the committee appointed upon the resolution introduced by himself in the morning, reported in favor of the resolution, and the following names were reported :

Rev. J. T. Moores, of Franklin County.

Messrs. Goldthwaite, Wm. Mitchell, Hammond, of Hampden County.

Messrs. Wheeler, Marshall, (of Fitchburg,) of Worcester County.

Messrs. Smith, of the Cambridge High School, Chase, of Lowell, Emery, Bradlee, of Middlesex County.

Messrs. Wells, Northend, of Essex County.

Messrs. Sherwin, Reed, Swan, of Norfolk County.

Messrs. Wheelwright, O. C. Pitkin, of Bristol County.

Messrs. Sidney Brooks, F. N. Blake, of Barnstable County.

Messrs. Morse, Ide, of Nantucket County.

Messrs. Philbrick, Green, Field, of Suffolk County.

Mr. Jos. W. Upton, (of Greenfield,) of Hampshire County.

Berkshire and Plymouth Counties were left to be filled out by the nominating Committee.

These gentlemen are to act as a Committee with the following duties :

1st. They are to confer with the Editors of the various newspapers in their respective Counties, as to securing a place in the columns of their papers.

2d. They shall be expected to publish as often as once in a month, and oftener if possible, an article of such length as shall be assigned them, upon such subjects as in their opinion shall contribute most to the completion of the design of the resolution under which they are appointed.

3d. In case any communications shall be received by them, they shall, at their discretion, secure their publication.

4th. They shall report to this Association at its next annual meeting.

Mr. Green, of Boston, moved that the report be accepted, which, after remarks by Messrs. Parish and Greenleaf, was passed.

The report was then adopted.

Mr. Swan introduced the following resolution :

Resolved, That a committee of five be appointed to petition the General Court to enact a law upon the subject of Truancy.

Moved, to lay the resolution upon the table, which motion passed.

Voted, to adjourn to 7 o'clock, P. M.

7 o'clock, P. M. The President called the meeting to order, and upon his suggestion measures were taken to secure immediate subscriptions to the Massachusetts Teacher.

Mr. Swan called up the resolution relative to Truancy, and moved its passage, and, after remarks by Messrs. Wells, Swan, Thayer, Hathaway, Greenleaf, Newcomb, and S. W. Bates,

On motion of Mr. J. Bates, Jr., the Resolution was laid upon the table.

Mr. Thayer, of Boston, from the Committee on the Massachusetts Teacher, reported the following names as the board of Editors for the ensuing year :

Messrs. Louis Agassiz, of Cambridge, W. C. Bradlee, Charlestown, P. V. Bartlett, Boston, F. N. Blake, Danvers, C. Curtis, Lawrence, J. P. Cowles, Ipswich, C. Emery, Charlestown, J. D. Goldthwait, Westfield, Wm. Mitchell, Chicopee, R. Putnam, Salem, Wm. D. Swan, Boston, W. Wheeler, Worcester.

Mr. Field, of Boston, moved that the report be accepted, which, after remarks by Messrs. Green and Swan, was passed.

On motion of Mr. S. W. Bates the report was adopted.

The Association then listened to a very able and instructive address from the Rev. Barnas Sears, D. D., the Secretary of the Board of Education, upon the subject "of the best mode of professional improvement as Teachers."

Remarks were made upon the subject of the lecture of Mr. Bates by Messrs. Leach, Greenleaf and Northend.

Mr. Green, from the Board of Directors, reported, that the next annual meeting of this Association will be held at WORCESTER:

On motion of Mr. J. Bates, Jr., of Boston, the resolution of Mr. Swan, of Boston, relative to Truancy, was taken up and passed, and Messrs. Swan, of Boston, Elbridge Smith, of Cambridge, C. Northend, of Salem, C. S. Pennell, of Charlestown, and Levi Reed, of Roxbury, were appointed, and Messrs. Sherwin, and J. Bates, Jr., of Boston, were afterwards added.

Mr. Thayer, of Boston, moved, that the 6th article of the Constitution be so amended as to comprise within the Board of Directors, all the officers of the Association.

Resolutions were passed, expressing the thanks of the Association to Mr. Parish, for his able and faithful services for the past two years ; to the Editorial Committee for so ably conducting the Massachusetts Teacher the past year ; to those editors who have gratuitously advertised our meeting ; to Mr. Brindley for the free use of the Hall ; and to the School Committee, of Worcester, for warming and lighting it ; to the Superintendents of the several Railroads who have furnished extra facilities for attending this meeting ; to the citizens of this place for any hospitalities

they may have extended to any members of this Association; and to the Librarian of the Antiquarian Society for his politeness in admitting members to the rooms of the Society; and also to the several lecturers for the gratification and instruction they have afforded us by their lectures.

On motion of Mr. Northend, the Association adjourned, after singing "Old Hundred."

The following is an extract from Mr. Northend's excellent lecture, delivered at Worcester, Nov. 27, 1849.

THE CHARACTER OF THE LABORERS NEEDED.

1. We want well qualified men.

In every department of labor, success depends, in a great degree, upon the qualifications and character of those who are called to labor therein, so that results, favorable or unfavorable, are often chargeable more to the workmen employed than to the nature of the work to be performed. This is peculiarly so in teaching, and no man should ever feel that he has obtained such a position, as regards qualifications, as precludes all future improvement. The faithful, devoted, and efficient teacher must be always learning, and yet never attaining the perfect mark; always reaching forward, yet never feeling that he has within himself all knowledge and wisdom.

2. We need men of exemplary character and habits.

The power of example is great and pervading. No one can exist in and for himself alone. Parts of a mighty whole, we all must contribute to form its character and condition, and no individual part can err or become remiss without injuring the whole.

We all know how prone the young are to be influenced by the habits and views of their parents, and though the effect of good and faithful parental instruction and example may, *for a time*, appear lost or inefficacious, yet it is as sure to become visible and effectual at some time, as good seed, seasonably and properly sown is sure to germinate and bear fruit, it may be a hundred fold. And if a parent's influence is so great, it must be admitted that he who stands "*in loco parentis*" for a whole neighborhood, has a power, for good or ill, which is truly immense. Surrounded as the teacher so constantly is, by young and impressible minds, whose very being seems so intimately connected with his, how essential is it that he furnish them an example so pure and correct as to be worthy of the closest imitation!

I must confess that when I appear before the hundred youth entrusted to my care and reflect upon the nature of my relation to them, I feel well nigh overwhelmed with the weight of responsibility resting upon me. A hasty word or action, an unkind look, a trifling deviation from the straightest path of duty or rectitude, an improper or careless expression, or any kind or degree of unfaithfulness on my part, may be instrumental of never-ending ill consequences. Surely, my friends, it is a solemn thing to touch the strings of that harp whose vibrations never cease, and while we

rightly consider our position and ask with becoming seriousness, "who is sufficient for these things," let us strive earnestly and constantly to obtain that wisdom from above which shall enable us to afford to the lambs of our charge such influences only as shall tend to lead them into the green pastures and by the still waters of this life, and prepare them for the fold of the great Shepherd.

3. We need independent men.

By independence, I would not be understood to mean that degree of rashness, which prompts one to be entirely regardless of the feelings and opinions of others, nor that capriciousness, which leads one to find fault with every thing that does not precisely accord with his own preconceived notions, nor yet that spirit, which induces one to say smart and sharp things. Rash and censorious men may have many very excellent qualities and practical views, but they often defeat their own objects by the imprudence of their expressions or actions. Seeing things in a particular light themselves, they are too ready to condemn all who differ from them in any degree; hardly admitting that variant views can be entertained with the slightest sincerity or honesty. Such men frequently cause slight differences to increase and alienate "very friends." Some men are in the habit of forming their opinions, not so much to accord with the real truth, as to agree with what they really desire to have true, and hence they are apt to regard that as heaven-born truth which chimes in with their peculiar views, though it may be heaven-wide of real truth or justice.

But by independence, I mean a firm and courteous adherence *to*, and maintenance *of*, certain inalienable rights and privileges, — a manly decision as the result of candid and deliberate examination. We live and labor in an age of change, — perhaps I may say, a very notional age. In matters of an educational interest, there is certainly no lack of variety of opinion. Almost every man thinks he knows all about teaching, though no two think exactly alike. Those who *know* the least are often most ready to bind grievous burdens upon teachers, but have no disposition to lend a finger's aid in bearing the same. Under such a state of affairs it is extremely desirable that the teacher be truly intelligent, wisely independent, and courteously firm and decided.

One of the most common notions of the present day is, that every thing must be made perfectly simple, easy, and pleasant for the pupil. Surely this notion has done much harm. It is impossible to make all lessons and school exercises easy and simple, and he who attempts to do so will have a school of simpletons. In obtaining an education there must be hard study and close, self-denying application. The scholar should be made to *feel* this in the outset, and he may feel it and still strive with pleasure; for the pursuit of knowledge under difficulties is not without the highest pleasure, especially when the results of its *attainment* are kept properly and distinctly *before the mind*. The main thing is to inspire one with a feeling *that a certain object is truly desirable*, and then it matters not *what difficulties* are in the way, they will be readily encountered, quickly *overcome*, and the pleasure attending the attainment of the object

will be enhanced by the very obstacles surmounted in securing it. It is so with the young no less than with those of maturer years. A few months ago intelligence came that rich and extensive mines of the wealth "which perishes with the using" had been discovered upon our western borders, and when once it became certain that the precious metal abounded in those far-off regions, neither the endearments of home, the perils by land and perils by sea, nor hardships to be encountered of the severest kind, could deter vast multitudes from thronging those shores of the Pacific; and so long as it shall be probable that the fine gold abounds there, there will be no lack of willing pilgrims to the spot, though they may, at almost every step, be called to pass the graves of those who have perished by the way. And, my friends, we want those men who shall, by holding before the young, fair prospects of a rich harvest of more durable and satisfying riches than any earthly El Dorado can give, incite them to those habits of diligence, application, and perseverance which secure to them prizes of inestimable worth.

4. We need men who are willing to devote themselves assiduously, both in private and public to promote the true interests of the profession.

In relation to this point, I apprehend the members of our profession have not done their whole duty. Is it not true that teachers have labored with seclusive and exclusive feelings? Have they not been too prone to confine their educational interest and efforts to the school room, almost regardless of the nature of the views and influences that may be gaining ground in the community? Have they not been too much lacking in a true professional feeling and interest? Have they not been too ready to throw upon members of other professions and members of no profession, work that seemed peculiarly to belong to themselves? Is it not on this account that the leading men in public educational movements have been those not engaged in teaching, — good men and zealous men who have been *constrained* to act because they saw no suitable action on the part of those who should be most interested and most active? Under existing circumstances, it has certainly been well that such has been the case, and the cause of education will long be greatly indebted to men who have been engaged in other professions and pursuits. But, my friends, it is for the true interest and best success of our profession that individuals engaged in it should take an active and leading part in the great educational movements of the day. And while they should be ready most cheerfully and earnestly to coöperate with others they should never be willing to cast upon others those burdens and those duties which are peculiarly their own. When teachers shall awake to the faithful performance of all their public as well as private duties, when they shall become truly living and acting men, then we shall see the cause of education less encumbered with useless theories, and advancing with a more healthful and efficient tone than ever before. Let no one stand aloof and feel that *he* can do nothing, or that *his* efforts will be of no avail, for there is some power and some talent with every one, and no one can withhold his personal aid without causing the whole profession and the cause to suffer.

They who have but one talent, no less than they who possess five, have duties to perform, and they cannot disregard or slight them with impunity, and the aid of the feeblest may be of essential use.

What if the little rain should say,
 "So small a drop as I
 Can ne'er refresh the thirsty fields,
 I'll tarry in the sky?"

What if a shining beam at noon
 Should in its fountain stay,
 Because its feeble light alone
 Cannot create a day?

Doth not each rain-drop help to form
 The cool, refreshing shower,
 And every ray of light to warm
 And beautify the flower.

But I have already detained you too long, and must omit other considerations. I am aware that it may be said that the positions I have alluded to are more easily pointed out than attained. But let us not on this account despair nor falter. With "Excelsior" for our motto let us move onward and upward, ever making approximation to the mark of our high vocation, and though we may be called to labor without an abundance of this world's good — though no earthly applause nor honors may attend our labors, may we so live and so labor that our efforts shall be honored and rewarded by the Great Teacher whose agents we are: and when we are called hence may we receive from Him, who made us and blessed our efforts, the soul-cheering-plaudit, "*Well done.*"

REV. HENRY COLMAN.

MANY persons who have been recently reading Colman's "European Life and Manners," have doubtless felt a desire to know more about the author than they could learn from the book itself. Indeed, the work does not sufficiently explain itself. A few additional statements in the preface, which might have been easily and properly made, would have relieved many minds from a kind of puzzle. We condense the following account from a discourse recently preached in Salem, by Rev. James W. Thompson, pastor of the church to which Mr. Colman formerly ministered, and which was noticed in our last week's paper.

Mr. Colman was born in Boston, in the year 1785, and graduated at Dartmouth College in 1805. He immediately commenced the study of theology under the tuition of the late Dr. Pierce, at Brookline. At the end of two years, and when but *twenty-two* years of age, he was ordained as pastor of a Unitarian church in Hingham. He continued in the ministry at this place until the year 1820, when he resigned his charge, removed

to Boston, and for several years was engaged in the business of teaching. In the year 1825, he received and accepted a call from the "Independent Congregational Church" in Salem, to become their pastor. He continued in the ministry in this place until the latter part of the year 1831, when he left the ministerial profession, and devoted himself to agricultural pursuits. He engaged in this new business with great ardor, and wrote much for the agricultural journals of the country. Not long after, the Legislature of the State established what is called the Agricultural Commission, and Mr. Colman was selected to fill the place of Commissioner. He devoted himself to the duties of his new office with great diligence and faithfulness — gave many addresses in different parts of the State — travelled far and wide to collect information respecting different soils, and the various methods of cultivating them, and published a series of reports upon the subjects connected with his commission. After several years spent in this employment, he formed the purpose of going to Europe, and making a thorough examination of the modes of agriculture practised in the old world, especially in England and France. Accordingly he set out upon this expedition in the autumn of the year 1842. In England, where he went first, and where he continued for three or four years, he met with the most kind and cordial reception — was furnished with the most ample opportunities to pursue his researches to any extent he pleased — was pressed with invitations from all quarters to be a guest in the houses of the nobility, and thus became acquainted with all the methods of farming which have been adopted on these immense landed estates. These letters, entitled "European Life," were written during this visit, while in another work, which has since been published, he was embodying the results of his observation in reference to farming.

In 1847 he passed over into France. He was in Paris during the revolution of February, 1848, and remained there until the summer of that year, when he returned to this country. During the last winter he was superintending the publication of his Letters. Health failing him, afflicted with a painful disease in his eyes which threatened him with blindness, he accepted an invitation to visit England again, in hope that freedom from care and a change of scene might restore him. He grew worse, however, after he landed in England, and died at Islington, near London, on the 14th of last August. The sermon from which we derive these facts, was delivered in September last, in memory of Mr. Colman, and has just been published. —

Congregationalist.

SPELLING AND DEFINING.

No pupil, advanced beyond the Primary School, should be without a Dictionary, and having one he should be taught to use it, whenever, in the pursuit of any subject, a word occurs which he cannot define. The best time to acquire information, is when the occasion demands its application.

But it has been my practice to require all my school to engage in a *spelling and defining* exercise, as such ; my method of conducting it is as follows : an exercise having been named one day, to be read the next, each pupil marks certain designated words contained therein, and prepares to spell and define them at an appointed time, which should be previous to the reading of the exercise ; at this time the words are simultaneously written by the pupils in a blank book kept for that purpose, the *definition* being appended to each, as, also, whatever else may be required ; at first the definition alone, but finally every thing found in a good school Dictionary, *part of speech, syllabication, accentuation, and pronunciation*. The work of all may be examined by requiring some one to read his aloud, and every other one to state wherein his differs from that read, each indicating his errors as decided by the teacher ; a more particular examination by the teacher will be found necessary.

The definitions should be as nearly synonymous as possible with the *words as used in the exercise* from which taken ; it is well to test them by substituting the definitions for the words throughout the piece ; I deem this a profitable exercise for the pupil, aside from being a test of his definition.

This *spelling and defining* exercise preceding in all cases the reading exercise, the pupil is most effectually made familiar with the more difficult words in his lesson, knowing their signification and pronunciation, at least, — two hindrances in learning to read.

W.

IGNORANCE.

A teacher may fail if the Community around him are too *ignorant* to appreciate his labors. He may be so far in advance of them in his methods of teaching, as well as in his qualifications for it, that his very superiority may prove a source of condemnation. This may occur where parents have just knowledge enough to render them self-conceited. Such persons are most likely to suppose themselves the centre of light and truth, and consequently that others are in darkness just in proportion as they are removed from that centre.

Prejudice. *Prejudice*, however, is a more frequent cause of failure than ignorance. Kind and persevering labor may in due time dispel ignorance. But prejudice is a sterner tyrant, and his tyranny becomes more intolerable by the very efforts which are made to dethrone him. From whatever source it arises, prejudice puts a wrong interpretation upon every thing which a teacher does. If he is kind and affectionate, it is his object "to get round" parents and children; if he is diligent and laborious, it arises from selfishness or ambition. If he manages his school without consulting parents, he is too independent; if he does consult them, he is not independent enough. In short a teacher thus situated can never be right. He is either too rigid or too lax in his government; he is too religious or too indifferent to religion; and if there is nothing in his moral or intellectual character which can form the subject of complaint, prejudice will not scruple to attack his person. He is too tall or too short; too handsome or too ugly; his manners are too gross or too refined; and his dress is too much neglected or it is the subject of too much care.

Dislike of teaching. It is a good general rule that persons should not engage in any business, towards which they feel a repugnance. If circumstances beyond their control, have, for a time, thrown them into such a situation, let them, first of all, subdue that dislike; or if they are unable to do it, let them quit an employment which they can never honor. This is peculiarly applicable to teaching. Some, however, may engage in the profession without any dislike at first, and yet after a certain period, fall into that disposition. Against such a disposition a teacher should constantly strive. It is incidental to all occupation. There is no station in life which has not its vexations, perplexities and disappointments. The sooner this is understood by the teacher, and manfully met, the sooner he will render himself happy and useful. One of the natural results of turning the mind to other objects of engrossing interest, is the diminution of that love of teaching which is an indispensable requisite to success. That seemingly paradoxical doctrine of the New Testament, *whosoever loveth not, hateth*, has its foundation in the human mind, and is applicable to more than one class of men. He who is obliged to teach, while he has given his heart to some other object, will inevitably fail. He is liable to this, if for no other reason, because he cannot long endure the labor. Every step is one of difficulty where the heart is not engaged. See the child that has been directed to ask the forgiveness of a playfellow, whom he has wronged. So long as he is unwilling, his reluctant, heavy step shows how difficult is the task. See him again. Why is that heavy step changed to one of perfect ease and elasticity? He is going to that same companion; but it is

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to join him in a holiday excursion. So it is with children of a larger growth. If, therefore, the teacher dislike his work, and yet attempt to perform the necessary labor, this labor is liable to become a burden which neither his physical nor his intellectual system can sustain. — *Kingsbury*.

PRIZE ESSAYS.

The Essex County Teachers' Association desirous of awakening an interest in the cause of education proposes to the Teachers of Essex County a Prize of Twenty Dollars for the Best Essay "on the Proper Mode of School Supervision." And another Prize of Twenty Dollars for the Best Essay "on the Course best adapted to awaken an interest in parents and pupils on the subject of Popular Education."

Teachers writing for the Prizes are requested to send their papers to the Secretary in Lynn, on, or before the first day in February next, with the writers names enclosed, in envelopes, when they will be forwarded to the Committee appointed to decide on their merits.

The length of the Essays will be limited to about twelve printed octavo pages.

The Essays which obtain the Prizes will be at the disposal of the Society.

JOHN BATCHELDER,
Recording Secretary.

Lynn, Nov. 7, 1847.

NOTE. The Editor had proposed publishing the lecture, delivered by Mr. J. Bates, Jr., at the late meeting of the Massachusetts Teachers' Association, but regrets that he cannot do so, except by enlarging the present number of the "Teacher" to double its usual size. He sincerely desires that that valuable lecture may be presented to the Public hereafter.

The Editor refrains from reporting any part of the lucid and brilliant lecture of Rev. Dr. Sears, hoping that the author will allow the Address to be published for the benefit of those interested in the cause of education.

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